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Non delinquenti sed perrata  
relinquenti rondonat dens.

Philip Bliss 1832

from Mr Russell's books  
at Magd. Coll. of Parker

Bibl. Brand: n. 2720. sold for 8.

See Censura Libraria vol. 4. p. 39. where  
there is mention made of an edition in  
4<sup>o</sup> dated 1604. (a copy in Mr Allen's catal.  
n. 787 (8<sup>o</sup> 1799) sold for 5.5

Elizabeth Grymston, the authoress of this  
very rare little book was daughter  
of Martin Berney of Gunston in  
Norfolk and married Christopher  
Grymston sixth son of Thomas  
Grymston Esq. of Grimston in Yorkshire

It appears from the address of Mr  
G. Whetson Berney Grymstone that  
he was the only surviving child  
of that marriage, <sup>her</sup> eight others having  
died. See Lodge's Peerage of Ireland,  
edit. 1754. vol. 3. p. 266.

It is strange that Ballard takes no  
notice of Mrs Grymstone in his account

of Learned English Ladies - a proof  
of his never having met with  
either of the Editions of her  
Miscellanea.

1154 Grymeston's (Eliz.) *Miscellanea, a volume of Poems,* 4to., 1604

*rusia, scarce, 1l. 5s.*

Purchased by the late Rev. Mr. Rice for 6l. 6s.

Thorp  
1834-









PRAYERS.

*Meditations. Memoratives.*

BY  
ELIZABETH GRYMESTON.

*Non est rectum, quod à Deo  
non est directum.*



LONDON  
Printed by Melch. Bradwood for  
William Apsley.



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TO HER LOVING SONNE  
Bernye Grymeston.

**M**Y dearest sonne, there is nothing so strong as the force of loue; there is no loue so forcible as the loue of an affectionate mother to her naturall childe: there is no mother can either more affectionately shew her nature, or more naturally manifest her affection, than in aduising her children out of her owne experience, to eschew euill, and encline them to do that which is good. Out of these resolutions, finding the libertie of this age to be such, as that Quicquid libet licet, so men keepe themselves from criminall offences; and my mothers vnderstanded wrath so virulent, as that I haue neither power to resist it, nor patience to endure it, but must

## THE EPISTLE.

yeeld to this languishing consumption to which it hath brought me : I resolved to breake the barren soile of my fruitlesse braine, to dictate something for thy direction; the rather for that as I am now a dead woman among the living, so stand I doubtfull of thy fathers life; which albeit God hath preserved from eight severall sinister assaults, by which it hath beene sought; yet for that I see that *Quem sapè transit casus*, aliquando inuenit, I leaue thee this portable venni mecum for thy Counsellor, in which thou mayest see the true portraiture of thy mothers minde, and finde something either to resolve thee in thy doubts, or comfort thee in thy distresse; hoping, that being my last speeches, they will be better kept in the conseruance of thy memory; which I desire thou wilt make a Register of heavenly Meditations. For albeit, if thou proouest learned (as my trust is thou wilt; for that without learning man is but as an immortall beast) thou mayst happily thinke, that if euery Philosopher fetched his sentence, these leaues would be left without lines; yet remember withall, that as it is the best coine that is of greatest value in fewest pieces, so is it not the worst booke that hath most matter in least words.

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## THE EPISTLE.

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The graueſt wits, that moſt graue works expect,  
The qualitie, not quantitie reſpect.

*And the ſpiders webbe is neither the better  
becauſe woven out of his owne breaſt, nor the bees  
hony the worſe for that gathered out of many  
flowers: neither could I euer brooke to ſet down  
that haſtingly in my broken ſtile, which I found  
better expreſſed by a grauer author.*

God ſend thee too, to be a wits Camelion,  
That any authours colour can put on.

*I haue prayed for thee, that thou mighteſt be  
fortunate in two houres of thy life time: in the  
houre of thy marriage, and at the houre of thy  
death. Marrie in thine owne ranke, and ſeeke  
eſpecially in it thy contentment and prefer-  
ment: let her neither be ſo beautifull, as that e-  
uery liking eie ſhall loue at her; nor yet ſo brown,  
as to bring thee to a loathed bed. Defer not thy  
marriage till thou commeſt to be ſaluted with a  
God ſpeed you Sir, as a man going out of the  
world after forty; neither yet to the time of  
God keepe you Sir, whileſt thou art in thy beſt  
ſtrength after thirty; but marry in the time of  
You are welcome Sir, when thou art comming  
into the world: for ſeldom ſhalt thou ſee a woman  
out of her own loue to put a roſe that is full blown,*

## THE EPISTLE.

deeming them alwayes sweetest at the first opening of the bud. It was Phœdra her confession to Hippolytus, and it holds for truth with the most: *Thesei vultus amo illos priores quos tulit quondam iuuenis.* Let thy life be formall, that thy death may be fortunate: for he seldome dies well that liueth ill. To this purpose, as thou hast within thee Reason as thy Counseller, to perswade or dissuade thee, and thy Will as an absolute Prince with a *Fiat vel Euitetur*, with a Let it be done or neglected; yet make thy conscience thy Censor morum, and chiefe commander in thy litle world: let it call Reason to account whether she haue subiected her selfe against reason to sensuall appetites. Let thy Will be censured, whether her desires haue beene chaste, or as a harlot she haue lusted after her owne delights. Let thy thoughts be examined. If they be good, they are of the spirit, (quench not the spirit) if bad, forbid them entrance: for once admitted, they straightwayes fortifie; and are expelled with more difficultie, than not admitted.

Crush the serpent in the head,  
Breake ill eggs yee they be hatched.  
Kill bad chickens in the tread,

Fledge



## THE EPISTLE.

Fledge they hardly can be caughted.

In the rising stifle fl,

Lest it grow against thy will.

*For euill thoughts are the Dinels harbingers; he neuer reflects, but where they provide his entertainment. These are those little ones whose braines thou must dash out against the rocke of true iudgement: for*

As a false Louer that thicke snares hath laid

T'intrap the honour of a faire yoong maid,

When she (though little) listning eare affords

To his sweet, courting, deepe affected words,

Feeles some asswaging of his freezing flame,

And sooths himselfe with hope to gain his game,

And wrapt with ioy, vpon this point persists,

That parleing Citie neuer long resists:

Euen so the serpent that doth counterfet

A guilefull call, t'allure vs to his net,

Perceiuing vs his flattering gloze digest,

He prosecutes, and iocund doth not rest,

Till he haue tri'd foot, hand, and head, and all,

Vpon the breach of this new battered wall.

*I could be content to dwell with thee in this argument: but I must confine my selfe to the limits of an Epistle, Quæ non debet implere sinistram manum. To which rule I doe the*

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## THE EPISTLE.

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more willingly submit my selfe, for that the discourses following are mooued to the same effect: which I pray thee vse to peruse, euen in that my affectionate loue, which diffused amongst nine children which God did lend me, is now united in thee, whom God hath only left for my comfort.

And because God hath endued thee with so violent a spirit, as that quicquid vis valde vis; therefore by so much the more it behoueth thee to deliberate what thou undertakest: to which purpose my desire is, that thou mightest be seasoned with the precepts in thy youth, that the practise of thy age may haue a taste of them.

And because that it is incident to quicke spirits to commit rash attempts; as euer the loue of a mother may challenge the performance of her demand of a dutifull childe, be a bridle to thy selfe, to restraints thee from doing that which indeed thou mayst do; that thou mayest the better forbear that which in trueth thou oughtest not to doe: for haud citò progreditur ad maiora peccata, qui paruareformidat; he seldomeſt commits deadly sinne, that makes a conscience of a veniall scandall.

Thou seest my loue hath carried me beyond the list I resolved on, and my aking head and trembling

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## THE EPISTLE.

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trembling hand haue rather a will to offer, than  
ability to afford further discourse. Where-  
fore with as many good wishes to thee, as good  
will can measure, I abruptly end, desiring God to  
blesse thee with sorrow for thy sinnes, thankesful-  
nesse for his benefits, feare of his iudgements,  
loue of his mercies, mindfulness of his pre-  
sence; that liuing in his feare, thou  
mayst die in his fauor, rest in his  
peace, rise in his power, re-  
maine in his glory,  
for euer and  
euer.

Thine assured louing mother

*Elizabeth Grymeslon.*

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EN MA FOY IE SVERE  
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S I M O N   G R A H A M E  
to the Authour.

**G**lorious thou, with ever-flourishing fame,  
That mak'st thy flight on vertues wings so sore,  
In worlds of hearts goe laughing thy name,  
That wonders selfe may wondrous thee adore.  
Though th'authors selfe triumph in heavenly glory,  
Thou sacred worke giv'st mortall life againe;  
And so thy worth hath made her evermore  
In heauen and earth for ever to remaine.  
Her pious speech, her passion, and her paine,  
Her pleasing stile shall be admir'd ilke where.  
The fruitfull flowing of her lustre braine  
Doth now bewray a mothers matchlesse care,  
While she lives crown'd amongst the high diuines,  
Thou on her sonne celestiall sunne downe shines.



MISCEL-



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## MISCELLANEA.

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*Tota Vita dies vnus.*

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CHAP. I.

*A short line how to leuell your life.*



HEN thou risest, let thy thoughts ascend, that grace may descend: and if thou canst not weepe for thy sins, then weepe, because thou canst not weepe.

Remember that Prayer is the wing where-with thy soule flieth to heauen; and Meditation the eye wherewith we see God; and Repentance the *Superfedeas* that dischargeth all bond of sinne.

Let

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MISCELLANEA.

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Let thy sacrifice be an innocent heart : offer it dayly at set houres, with that deuotion that well it may shew, thou both knowest and acknowledgest his greatnesse before whom thou art. So carrie thy selfe as worthy of his presence.

Where thou owest pay duetie : where thou findest, returne courtesies : where thou art knowne, deserue loue. Desire the best : disdaue none, but euill company. Grieve, but be not angrie at discourtesies. Redresse, but reuenge no wrongs. Yet so remember pitie, as you forget not decencie.

Let your attire be such, as may satisfie a curious eye, and yet beare witnessse of a sober minde.

Arme your selfe with that modestie, that may silence that vntemperate tongue, and controule that vnchaite eye, that shall aime at passion.

Be mindfull of things past ; Carefull of things present ; Prouident of things to come. Goe as you would be met. Sit as you would be found. Speake as you would be heard. And when you go to bed, reade over the carriage of your selfe that day. Reforme

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M I S C E L L A N E A.

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forme that is amisse; and giue God thanks  
for that which is orderly: and so commit  
thy selfe to him that keeps thee.

*Teach me, O Lord, to number my wayes, and  
to order my life after this thy direction.*

C H A P. II.

*A mortified mans melancholy expressed in the  
person of Heraclitus, who alwayes wept.*

**L** Et him that laughs come weepe with  
me: for that which mirth neglects, tears  
do learne. It is the afflicted mind that  
is the touchstone of faults committed: and  
the guilt which securitie ouerseeth, a trou-  
bled minde doth soone discover.

*A dolefull case desires a dolefull song,  
Without vaine art or curious complement;  
And squallid fortune into basenesse flung,  
Doth scorne the pride of wonted ornament.*

Be sorry that thou canst not sorrow: thou  
that art begot in filthinesse, nourished in  
darkenelle, brought foorth in pangues of  
death; thou whose infancie is a dreame,  
whose youth a frensie, whose manhood a  
combat, whose age a sicknesse, whose life  
miserie, whose death horror,

Thinke,

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MISCELLANEA.

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Thinke, o thinke, and betbinke thy selfe,  
from whence thou camest, where thou art,  
and whither thou goest; for thou art heere  
in an obscure land, governed by the prince  
of darknesse, where vice is aduanced, vertue  
scorned; where pleasures are few, paines in-  
finite; where want is miserable, plentie full  
of perill: in a vale of teares, enuironed on  
all sides with vnplacable aduersaries; where,  
if thou subdue lust, couetousnesse assaults  
thee; if couetousnesse be vanquished, ambi-  
tion will second her; if ambition be surpris-  
ed, anger succeeds: in a world of mischief, e,  
where enuie breaketh peace, iealousie sun-  
dred friendship.

*A wretched world, the den of wretchednesse,*

*Deform'd with filth and foule iniquitie,*

*A wretched world, the house of beauesse,*

*Fild with the wreck of mortall miserie.*

• *O wretched world, and all that is therein,*

*The vassals of Gods wrath, and slaues to sin.*

Thou hast a silly, poore, yet powerfull soule,  
a soule of noble substance, of exceeding  
beautie, inspired by God the Father; redee-  
med by God the Sonne; sanctified by God  
the Holy Ghost: this is the carefull charge  
committed



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MISCELLANEA.

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committed to thy charge to keepe her.  
Where wilt thou finde securitie for her,

*Which did in former time Gods image beare?*

*And was at first faire, good, and spoileſſe pure.*

*But ſince wuh ſins her beauties blotted were,*

*Doth of all ſights her owne ſight leaſt endure.*

But now exiled from her ſelfe, and as a  
widow deprived of her eſpouſed fellowſhip,  
committed to thy ſafe conduct, where wilt  
thou ſecure her? In heaven the angels fell in  
Gods preſence; in paradife *Adam* fell from  
a place of pleaſure; in the world *Indas* fell in  
the ſchoole of Chriſt: and if thou ſuffereſt  
her to fall, ſhe falls to eternall perdition; for  
the ſword of Gods iuſtice hangeth alwayes  
ouer our ſoules readie for our ſinnes to di-  
uide vs from eternall bliſſe.

*Since harueſt neuer failes, but euer muſt*

*Be tortur'd with the racke of his owne frame:*

*For he that holds no faith ſhall finde no truſt,*

*But ſowing wrong, is ſure to reap Gods blame.*

Let the foot of him that ſits vpon the rain-  
bow be thy arke of ſecuritie in this deluge  
of miſeries: be not like the vncleane Crow,  
that can finde footing on euery cation, with  
little care to returne againe; but rather imi-  
tate

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M I S C E L L A N E A.

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tate the innocent Dove, that lothing abode  
without this arke, can finde no rest; and with  
the wings of a longing desire and penitent  
heart, flicker at the window of this arke, till  
thy heauenly *Noah* put out his mercifull hand  
to take thee in :

*For when the soule findes here no true content,  
And like Noahs dove can no sure footing take :  
She doth return from whence she first was sent,  
And flies to him that first her wings did make.*

Let her not drinke of the floods of the va-  
nities of this life, but as the dogs do of the ri-  
uer *Nilus*, that drinke running, lest while  
they stay to take a full draught, they be stung  
with Scorpions : for she liues in thy body no  
otherwise than as a lazar on his death-bed,  
vncertaine of life, but in apparent danger of  
endlesse death ; within she makes her tolace  
full of sadnesse : her hope full of hazard, and  
all her wayes strowed with Coccatrice egges,  
faire without, and foule within, make her  
carefull of her steps. Thou hast the example  
of Christ : which way wilt thou goe? he is the  
Way: whither wilt thou go? he is the Truth:  
where wilt thou stay? he is the Life. If this  
Way lead thee thorow austere passages : if  
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this Truth teach thee true contrition : if this Life be not archieued but with a dolefull pilgrimage ; for where doest thou reade that Christ laughed? then *Woe be to you that laugh, for you shall mourne : and happy are you that lament, for you shall be comforted.*

CHAP. III.

*Apetheticall speech of the person of Diues in the torments of hell.*

**O** Death, how sudden was thy arrest vnto mee ? how vnexpected ? while my bodie was strong, while my intrales were full of fat, and my bones were watered with marrow ; while I had rest in my substance, and peace in my riches, in one night my soule was taken from me, and all my ioy was turned into mourning :

*Like as the sacred ox that carelesse stands,  
With gilded hornes, & flowrie garlands crownd,  
Proud of his dying honour and deare bands,  
Whilst theaters fume with frankencense around:  
All suddenly with mortall blow astond,  
Doth groneling fall, and with his steeming gore  
Distaine the pillars and the holy ground,*

*P. B. 32 And*

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M I S C E L L A N E A .

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*And the faire flowers that decked him afore,  
So downe I fell on wordlesse precious shore.*

I saw my friends forsake me in a moment:  
I felt how hard a thing it was to seuer two  
such old acquaintances as my soule and bod-  
die: I wanted no view of the vanities where-  
in I had delighted. On the one side hung a  
Register of my sinnes committed, on the  
other side lay a Catalogue of good deeds  
omitted: within me boiled my conscience  
confessing and accusing mee: before mee  
stood the iudgements of God denounced  
against sinne so mustered in ranke, as I might  
well perceiue my dangers were certaine, and  
destruction imminent. In this extasie while  
I desired but one houres delay, I was caried  
with a motion *Torrentis simili*, as swift as the  
Torrent before the tribunall seat of God:

*Vnder whose feet, subiected to his grace,*

*Sat Nature, Fortune, Motion, Time & Place.*

To this Tribunall seat attended me my  
euill works, where Christ shewing himselfe,  
had layd open vnto me the benefits he had  
bestowed vpon me, the rewards he promi-  
sed me, the torments he suffered for me: all  
which the diuell confessing, concluded me

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to be his; for that though he neuer loved me, yet I serued him; though he neuer gratified me, yet I obeyed him: without wooing he wan me, performing what he suggested, embracing what he preferred, affecting euery thing he cast in my way: all which my conscience acknowledging, censured me to this bottomlesse depth, to this profound lake, to this sincke of the world, whither all the afflictions and vnpleasant things in the world draine and vnite themselues to take reuenge of sinne:

*A deadly gulfe, where nought but rubbish grows,  
Which vp in th'aire such stinking vapor throws,  
That ouer there may flie no bird but dies,  
Chok't with the pestilent saouours that arise.*

To this Chaos of confusion, to this Well of perdition wherein I am coarcted, to this burning lake of fire and brimstone wherein I lie burning, but not consuming; lamenting, but not pitied: where I vomit out the riches which I deuoured, in paine without ease, in torture without intermission; where my lasciuious eyes are afflicted with most vgly and fearefull sights of griefely diuels: my cares that once were delicate, are laden

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now with the hideous noise of damned spirits : my nose that once was daintie, is cloyed with the stincke of vnsupportable filth ; my taste that sometime was curious, and surfeited with plentie, is now tormented with want ; my imagination is vexed with apprehension of paines present ; my memory grieved with the losse of pleasures past ; my vnderstanding affected with the consideration of felicitie lost, and miserie found. Thus comparing senses pleasure with incumbent ioy, I finde my ioyes abortiue, perisht ere they bud, my paines euerlasting, during beyond eternitie.

*Your fond preferments are but childrens toyes,  
And as a shadow all your pleasures passe.*

*As yeeres increase, so waning are your ioyes :  
Your blesse is brittle, like a broken glasse,  
Or as a tale of that which neuer was.*

Wherefore as one past cure, deiected beyond hope of redemption into endlesse perdition, rather condoling my misfortune, than expostulating my mishap whereof my selfe was author, I call to you, the glory of your age, the meate of time, who proud in your errors, tread the path of worldly pleasures, wherein

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# MISCELLANEA.

wherin I was impathed : *Frustra, ô frustra hæc  
aliò properanti.*

*What in this life wee haue or can desire,  
Hath time of growth, and moment of retire.  
So feeble is mans state as sure it will not stand,  
Till it disordered be from earthly band.*

It was a condition annexed to our Creati-  
on : *Intraſti ut exires*, thou wert borne to die.  
Nothing more ſure than thy diſſolution : no  
time more vncertaine than thy time of ſepa-  
ration. Be alwayes readie to preuent that e-  
nemie, that is alwayes in readineſſe to take  
aduantage : *Qui non vult in vita prouidere  
mortem, non poteſt in morte videre vitam.* Who  
while he liues wil not preuent eternal death,  
ſhall neuer after death inherit eternall life.

*Let euery one doe all the good he can :*

*For neuer commeth ill of doing well.*

*Though iuſt reward it wants here now and then,  
Yet ſhame and euill death it doth expell.*

*Mifer chi mal oprando, fi confida,*

*Ch'ogn'hor ſtar debba in maleficio occulto:*

*Che quand'ogn'altro taccia intorne grida,*

*L'aria la terra e'l luggo in ch'è ſepolto.*

*Edio ſa ſpeſſo ch'il peccato grida*

*Il peccator, poi ch'alcun di gli ha indulto,*

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MISCELLANEA.

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Che se medesimo, senza altrui rechiesta,  
Inauedutamente manifesta.

*Wretched is he that think by doing ill,  
His euill deeds long to conceale and hide:  
For though the voice and tongues of men be still,  
By fowles and beaſts his ſinne ſhall be deſcried.  
And God oft worketh by his ſecret will,  
That ſinne it ſelfe the ſinner ſo doth guide,  
That of his owne accord without request,  
He makes his wicked doings manifeſt.  
Shame followes ſinne neuer ſo cloſely done:  
Shame alwayes ends, what wickedneſſe begun.*

*Hoc eſt momentum temporis unde pendet æternitas.* The carriage of thy ſelfe in this life,  
is the beame wherof thy welfare for euer dependeth. Deferre not thy amendment:  
*God is beſt when ſooneſt wrought,  
Lingring thoughts do come to nought. (day,  
O ſuffer not delay to ſteale the treaſure of that  
Whoſe ſmalleſt minute loſt, nor riches render may.*

*Turpe eſt eo ſtatu viuere in quo non ſtatuas mori.* In vaine thou liueſt in that eſtate of life,  
in which thou meaneſt not to die. Make, o  
make your ſaluation ſure vnto you by good  
workes. Encline your heart to doe good:  
for the rewarde thereof is infinite: for he is  
comming



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comming and commeth quickly, and brings his reward with him, to distribute to euerie one as he hath deserued, euen according to his works.

*Omission & commission brought my confusion.*

*Cautior exemplum:* Let my example prouoke you to detest that wherein I tooke delight, lest you also come hither to bee tormented not onely with oppression of eternall punishment, but with omission of euermore lasting ioyes, which I admire now, *carendo non fruendo*: which if I might redeeme by suffering all the torments that either Tyrants haue inuented, or Martyrs suffered; if with my tongue I might licke out the print of my feet out of the way of sinners; if with teares of blood and water I might purge my vncleanness to worke my redemption: *Eccce Domine paratum agrum haberes in omnem medicinam*: Beholde O Lord, thou shouldest haue a patient fit for any cure. I would wring my drained eyes, *ut facile sentiret paratum ad omne supplicium ipsum habitum orantis Christiani*. But since my glasse is run, and my sun set; since death hath overshadowed me, and that there is no pleading after sentence, since

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that *serò ducit suspiria, qui non expectat remedium*: since my affecting what I should haue desired, is turned into a feeling of that I lost; *quia ex inferno nulla redemptio, quia pœnarum nullus finis, suppliciorum nulla defectio*; because there is no end for my hell, nor satisfaction for my punishment: therefore to you I call, to you that carelesse liue, that feele not with what sense I speake. Consider, whence you came, where you are, and whither you goe. You are parts of that God that created all things for you, and you for himselfe. You liue on the stage of the earth, *ibi spectaculum factus estis Deo, Angelis & hominibus*, where you are in the view of God, angels and men. And you are going, ô looke to your going: *Non est vita momentum sine motu ad mortem*; There is no mouing of life without a motion to death. You go, & are alwaies going to make your appearance before the tribunall seat of God, where euery man shall receiue according to his works. *Qualis vita, finis ita: ut cecideris, ita eris*, As you fall, so hee findes you: as he findes you, so hee censures you: and as he censures you, so hee leaues you for euer and euer. Wherefore *quia arbor ad eam partem*

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*partem moriens cadit, ad quam partem vivens ramos extenderat*, because as a tree falls that way it swaves while it is in growing : if you desire to fall right, learne while you are in your growth, to swave the right way. Iudge your selves, that you bee not iudged : *Ut se mentem feceris, ita metes* : What you sow that you reape, either a crown of glory, *quam nemo scit nisi qui accepit*, or a chaos of confusion, *in qua sempiternus horror habitat*, whose worth cannot be expressed, but of him that enjoys it, or a masse of confusion in which eternall horror doth inhabit.

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CHAP. IIII.

*Who lives most honestly, will die most willingly.*

**S** Weete (saith *Chrysostome*) is the end of the labourers : willingly doth the traveller question about his Inne : often casteth the hireling when his yeres wil come out : the woman great with child will often muse of her delivrie : and hee that knowes his life is but a way to death, will sit vpon the threshold with the poore prisoner, expecting to have the doore open to bee let out of so loathsome a prison, looking for death without feare,

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feare, desiring it without delight, and accepting it with deuotion.

*For what's the life of man, but euen a tragedy,  
Full of sad sighes, and sore catastrophes?*

*First comming to the world with weeping eye,  
Where all his dayes like dolorous trophes  
Are heapt with spoiles of fortune and of feare.*

For it is onely death that vallooseth the chaines, and sets vs free from our domestical enemy. It is onely he, that wastes vs forward in this sea of calamities, the danger whereof is shewen by the multitude of those that perish by the gun-shot of the diuels assaults, and by the rarenelle of those that escape shipwracke.

*Our frailties dome, is written in the flowers,  
Which florisheth now, but fade ere many houres.  
By deaths permission th' aged linger heere,  
Straight after death, is due the fatall beere.*

It is onely death that brings vs into harbour, where our repose is without trouble, our comfort without crosses, where our tears shall be turned into triumph, our sadnesse into ioy, and al our miseries into perfit felicity.

*Death is the salue that ceaseth all annoy.*

*Death is the port by which we passe to ioy.*

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It is for brutes to feare death, whose end of life is conclusion of their being. It is for Epicures to feare death, whose death is the beginning of their damnation. It is for such as traffique vanities, to looke to gain griefe; for such as haue sowne sinne, to looke to reap miserie; for those of a desperate life, to looke for a damnable disease: but the good man that did sowe in teares, by death shall reap in ioy; for his iudge he is who knows our weaknesse, and will acknowledge our infirmities: his accusers are made dumbe by former repentance; his conscience is cleared by former confession; hope is his staffe, to keepe him from sliding; grace is his guide, to keepe him from erring; faith is his assurance, to strengthen his resolution: and what doth he lose, but fraile and tickle life, a vapour that soone vanissheth, a drie leafe carried with euery wind, a sleepe fed with imaginarie dreams, a tragedie of transitorie things and disguised persons, that passe away like a poste in the night, like a ship in the sea, like a bird in the ayre, whose tract the ayre closeth?

*Life is a bubble blowne vp with a breath,  
Whose wit is weaknesse, & whose wage is death,  
Whose*

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*Whose way is wildnesse, & whose In is penance,  
Stooping to crooked age the host of grievance.*

Who can sit in his studie and looke on his  
houreglasse, and say not to himselfe, *Vt hora,  
sic fugit vita*? That thy life is spent with the  
houre? Who can walke in the Sunne, and  
looke on his shadow, and not say with *Pinda-  
rus*, *εἰς ἄνδρα ἀδρῶν* & *Vmbra somnium homo*,  
Man is but the dreame of a shadow? Or who  
can see the smoake disperfed in the ayre, and  
not say with the Poet, *Sic in non hominem ver-  
titur omnis homo*? Canst thou feele the winde  
beat on thy face, and canst thou forget that  
thou holdest thy tenement by a puffe of  
winde? Canst thou sit by the riuier side, and  
not remember that as the riuier runneth, and  
doth not returne, so is the life of man? Canst  
thou shoot in the fields, and not call to mind  
that as the arrow flieth in the ayre, so swiftly  
do thy dayes passe? Or canst thou walke in  
the fields, and see how some grasse is com-  
ming, some newly withered, and some alrea-  
die come, and doest not remember that all  
flesh is grasse? *Miser homo, cur te ad mortem  
non disponis, cum sis pro certo moriturus*? Mis-  
erable man, why doest thou not dispose thy  
felfe

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selfe to death, since thou art sure thou canst  
not liue? *Nostnum viuere, è vita transire*: our  
best life is to die well: for living here we en-  
ioy nothing: things past are dead and gone:  
things present are alwaies ending: things fu-  
ture alwaies beginning: while we liue we die;  
and we leaue dying, when wee leaue liuing.  
Our life was a smoake, and is vanished; was a  
shadow and is passed; was a bubble and is  
dissolued. The poore mans life is ledde in  
want, and therefore miserable. The rich mans  
ioy is but vanitie: for he is poore in his rich-  
es, abiect in his honours, discontented in his  
delights. This made *Hilarion* say, *Egrederet*,  
*quid times anima? octoginta annos seruisti do-*  
*mino*: Thou hast serued thy God foure score  
yeeres, and therefore feare not now to goe  
take thy wages. And *Ambrose*: *Non mori ti-*  
*meo, quia bonum habeo dominum*: Who feared  
not to die, knowing that he that came hither  
to buy vs an inheritance, is gone before vs to  
prepare it for vs.

*O who would liue, so many deaths to trie,*  
*Where will doth wish that wisdom doth reprove,*  
*where nature craves that grace must needs deny,*  
*Where sense doth like, that reason cannot loue,*  
*Where*

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*Where best is shew in finall prooffe is worst,  
Where pleasures upshot is to die accurst?*

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*Quid es, vides: Quid futurus sis, cogita.*

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C H A P. V.

*A sinners glasse.*

**W**Hat is the life of man but a continuall battell, and defiance with God? What haue our eyes and eares beene, but open gates to send in loades of sinne into our minde? What haue our powers and senses beene, but tinder to take, and fewell to feede the flame of concupiscence? What hath the body beene but a stews of an adulteresse, but a forge of Sathan, where the fire of our affections kindled with wicked suggestions, haue enflamed the passions of our heart, and made it the anuile to turne vs to most vgly shapes of deformed sensualitie? What hath our soule, which is the receipt of the blelled Trinitie, betrothed to Christ in Baptisme, beautified with grace, ordeined with the fellowship of angels to eternall blesse, what hath it beene, but a most vile broker, presenting to the wil allurements of



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of sinne? What hath our will beene, but a common harlot lusting after every delight, wherein she tooke liking? What is our memorie, but a register of most detestable and abhominable facts committed by vs? What hath our reason been, but a captiued vagabond, subdued by every passion?

*The sinne that conquers grace by wicked vve,  
So soyles our soules as they can haue no cure.*

So that by this *Metamorphosis* wee are become more odious to God then the diuell himselfe: for the diuell by creation was more beautifull than we: it was sinne that deformed him, and that sinne that made him odious, makes vs detestable: for our sinnes are woorse then his, and we not so good as hee: for his sinne was one, and ours are infinit: he sinned before the stipend of sin was knowne, ours after notice and experience of it: hee sinned created in innocencie, we sinne restored vnto it: he persisted in malice being of God reiected, we continue in hatred against him that recalled vs: his heart was hardened against him that punished him, ours obdurate against him that allureth vs. So that our case is now such as infinit goodnesse detesteth, &  
infinite

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Infinite loue cannot condole. The earth was created for a place of pleasure ; the aire was created temperate ; creatures were made to be obedient to man ; all things framed to his best content : but see how sinne hath transformed pleasure into plagues , famine and murders many in number , grievous in qualitie , and ordinarie in experience , which indeed are but *Initia doloris* , for the damned suffer death without death , decay without decay , enuie without enuie ; for their death euer liueth : their end euer beginneth , and their decay neuer ceaseth , but are alwayes healed to be new wounded , dying but neuer dead , repaired onely to be anew decayed.

CHAP. VI.

*The Vnion of Mercie and Iustice.*

There be two feet , whereon God walketh on the hearts of men , *Mercy* and *Trueth* , which a sinner must fall downe with *Morie* & kille , that in respect of Gods Iustice we may retaine feare , and in regard of his Mercie conceiue hope : for all the wayes of God are Mercy and Trueth ; Mercy , that  
wee

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wee may not despaire, and Trueth, that wee may not presume.

*O who shall shew the countenance and gestures  
Of Mercie and Iustice, which faire sacred sisters  
With equall poize do ever ballance then,  
Th'unchanging proiects of the king of heauen?  
Th'one sterne of looke, th'other milde affecting,  
Th'one pleas'd with teares, th'other blood affecting;  
Th'one bears the sword of vengeance vnrelenting,  
Th'other brings pardon for the true repenting.*

Because God is mercifoll, wilt thou build a nest of sinne, as the Psalmist saith, vpon his backe? thou canst not seuer his Mercie from his Iustice, and then Iustice will sentence, *Tarditatem pœnae, grauitate supplicij.* Is God a iust God, a terrible God, into whose hands it is a horrible thing to fall? Thou canst not separate his Iustice from his Mercie: she will proclaime *Misericordiam Dei super omnia opera sua*, his Mercie exalteth her selfe above his indgements: *Vult enim omnes homines saluos fieri.* Hethat can that he wil, will not the death of one sinner, but that hee may turne from his wickednesse and liue for euer; hee offereth his mercie to all, but neuer vsieth his iustice but vpon necessitie. I will sing vnto thee,

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thee, O Lord, mercie and trueth together;  
not mercie alone, as not fearing thy iudgements;  
nor truth alone, as despairing in thy mercies:  
but thy mercies shall breed a loue, and thy iudgements shall make me feare to impart my selfe in the way of sinners:

*For hope of helpe still comfort giues,  
While Mercie still with Iustice liues.*

C H A P. VII.

*No greater crosse, than to liue without a crosse.*

**I**T is well obserued by one, That the rod of the root of *lesse* flowred, that the sweetnesse of the flower might mitigate the seruetic of the rod. The diuell is neuer suffered to punish vs farther than is for our benefit: for either God corrects vs for our former offences, or else to prevent our future infirmities. Neither is euery one that spareth, a friend; nor euery one that striketh, an enemy: but the wounds of a friend are better than the flattering of a foe; and he that loues with austeritie, is better than he that killes with delicacie. It is the diuels common course to kill our soule, while he flatters our fancie. For as the theefe that cannot by open violence catch

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catch his booty, seeketh by shrowding himselfe in yalleies and bushes to take the trauelers vnprovidid : so the diuell, when by open pursuit hee cannot preuaile, hee couctheth himselfe in briers and shadowes of worldly vanities, entrapping vs before wee preuent his traines. For albeit with a smooth flight and euen wing hee lessen himselfe into the clouds, as an eagle delighted to view the sun: yet is hee but a rauening kite, soaring in the aire, the better to see how to seaze vpon his pray. God borroweth not the Syrens voice, when he would sting with a Scorpions taile; and when hee bites with the tooth of a Lion, he vseth not the teares of a crocodile; but as the husbandman lops his vine lest the iuice should be spent in leaues : so lest our mindes should be employed in vaine and superfluous pleasures ; our wits which without profit would bee diffused, are by him kept in compasse by tribulation. For where hee purposeth to heale, he spareth not to launce; and if he see thou be fostered by the world thy naturall nurse, hee can anoint her tear with the bitterness of discontent, to weane thee from her : for he that bindes the franticke, and a-

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wakes the lethargie, is troublesome, but friendly to both.

*If ought can touch vs ought, afflictions lookes  
Makes vs to looke into our selues so neere,  
Teach vs to know our selues beyond all bookes,  
Or all the learned schooles that euer were.  
This makes our senses quicke, & reason cleare,  
Resolues our will, and rectifies our thoughts,  
So doe the windes and thunder cleanse the aire,  
So soft and pruned trees do flourish faire.*

Be not discouraged, thou art a Christian, whose captaine is a Crucifix, whose standard the Crosse, whose armor Patience, whose battel Persecution, whose victory Death. Whether God fostreth thee as a weakling, or exercise thee as one stronger, or checke thee as one vnruely, yet hee tendreth all as his owne children. Behold thy Sauour with his head full of thornes, his eies full of teares, his eares full of blasphemies, his mouth full of gall, his body full of wounds, his heart full of sorrow; and blame him not, if, ere thou finde him, he giue thee a sippe of the chalice wherof hee drunke so full a cup. Thy loue must be great, when his sorrow is more at thy ingratitude, than at his own affliction, when he lost himselfe

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selfe to win thee : a worke without example, a grace beyond merit, a charity surpassing measure. Wherefore whether he set thee to seeke him in the pouertie of the cribbe and manger, or in the agony of his bloody sweat in the garden, or in the midst of reproches and false accusations before the tribunall, or in the torments of a shamefull death ; yet thinke thy selfe as deepe in his fauor for being tried by the torments of his passion, as those that are called by the testimonie of his glorious transfiguration.

CHAP. VIII.

*That feare to die is the effect of an euill life.*

**I**ohannes Patriarch of *Alexandria*, whose frequent deeds of charitie gaue him this Epithet, to be called *Iohannes Eleemosynarius*, hauing his tombe in building, gaue his people in charge, that it should be left vnfinished, and that euery day one should put him in minde to perfect it. His meaning was that by that meanes hauing his thoughts fixed of the doore of death, he might the better prepare himselfe for the passage through it. The Pope that day he is chosen, hath one

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comes to him with foure marble stones, as paterns to choose of which his tombe shall be built. He that taketh vp vertue in the ashes of the memorie of death, shall finde her force so vnited, that when they come to bee vnraied, they shall finde that her heat will so encourage vs, that when our soule findeth a vent to mount vp to her naturall Sphere, she will flame in the firmament, and shine most oriently to our excessiue comfort, and her Creators inestimable glorie : for hee whose life was a study to die, well knows that death hath lost his tartnesse by passing through the veines of life : he feares not his cold sweats, nor foregoiing gripes, but taketh them as throwes in child-bed, by which our soule is brought out of a loathsome body into eternall felicitie. He feares not the diuels, whose temptations he hath valiantly resisted : The graue is no horror to him, for he knowes hee sows the body in corruption to reape it againe in immortalitie.

Hee that liueth well, shall make a good end, and in the day of death his decease shall be blessed ; for hee resteth from his labours, and his workes doe follow him. But to him that



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that liueth ill, death is an euer dying death : he lies tormented with the pangues of the dying flesh, amazed with the corrosiue fittes of the mind, frighted with terror of that is to come, grieued with remorse of that which is past, stung with the gnawing of a guilty conscience, terrified with the rigour of a seuerer Iudge, vexed with approach of a lothsome sepulcher. They made their prison their paradise, their bellie their God, their appetite their guide; so sowing sinne, they reape miserie, traffiking vanities, they gaine griefe : detestable was their life, and damnable is their decease.

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*Absit mihi gloriari nisi in Christo.*

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CHAP. IX.

*That affliction is the coate of a Christian.*

**I**F wee bee Christians, affliction is our coate, and the Crosse our cognizance ; *In hoc signo vinces* : Christes cloutes comfort not those that walke in fide robes. The stable and manger are no refreshings to such as loue the highest roomes in the Synagogue. Our arke lieth not *in papilionibus*, but *in praesepio*.

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If wee be members of that head which was prickt with thornes, let the rest of the parts symphathize with it : let the Mount Caluarie be our schoole, the Crosse our pulpit, the Crucifix our meditation, his woundes our letters, his lashes our commaes, his nails our full points, his open side our booke, and *Scire Christum crucifixum*, our whole lesson. By his nakednesse, learne to clothe thee ; by his crowne of thornes, how to adorne thee ; by his vinegre and gall, how to diet thee ; by his praying for his murderers, how to reuenge thee ; by his hanging on the crosse, how to repose thee. Heere learne, that death reuiueth, sorrow solaceth, an ecclipse enlighteneth ; that out of the deuourer there came meat, and out of the stronger issueth sweetnesse. And since our sinnes (like fierce *Samsons*) haue murdered the lion of the tribe of Iuda, let our repentant thoughts (like bees) sucke at the flowers of his passion, and make hony to delight our selues and prouoke others. Let vs seeke Christi, not *inter cognatos & natos*, nor with the spouse in the Canticles, *in lectulo meo quasi qui amant*, nor with them in Osee, that looke him in *gregibus & armentis* ;

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armentis ; but seeke him with *Moses* in the desert, with *Daniel* in a fyre throne. His delight is to see *Nimue* in sackcloth, *Iob* on the dunghill ; he expects a perfect demonstration of a seruiceable minde, for an *Eamus & nos, ut moriamur cum illo* : for losse of felicity searcherh the force of affection. It is neither prosperitie that tries a friend, nor aduersitie that concealeth an enemy. This is that true God, that chiefe life, in whom, by whom, and from whom all things doe flowe, from whom to reuolt is to fall, to whom to retorne is to rise, in whom to stay is to stand sure, from whom to depart is to die, to whom to repaire is to reuiue, in whom to dwell is to liue : that God whom none loseth but deceiued, none seeketh but admonished, none findeth but are censed, what euer is not of God is not good : giue me thy selfe and take all things else from mee.

CHAP. X.

*A theme to thinke on.*

**C**onsidera, o homo, *Quid es in natura, Quis in persona, Qualis in vita.* Consider, o man, what thou art in nature, who

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who thou art in person, what an one thou art in life : for thou art not in nature as a stone, hauing onely being ; nor as a plant, hauing onely being and growing ; nor as a brute, hauing onely being, growing, and sense : but as a man who<sup>to</sup> these imperfections hath the perfection of a liuing soule added.

*This soul's a substance and a reall thing,  
Which hath it selfe an actiual working might,  
But neither from the senses power doth spring,  
Nor from the bodies humours tempered right :  
It God himselfe doth in the body make,  
And man from this the name of man doth take.*

And the same God that created thee of nothing, preserues thee from all things that might annoy thee ; giues thee health & plenty, and subiecteth all things to thy seruice, that thou mightest serue him in holinesse and righteousnesse all the dayes of thy life : for if God had not created thee, thou haddest not been at all : if Christ had not redeemed thee, the diuell had deiected thee in the fall of *Adam* : if the Holy Ghost should not comfort thee, thou couldest not be preserued as thou art. Since therefore thou art Gods by creation, redemption, and preseruatiō, looke  
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what time thou bestowest out of his seruice, thou stealest it frō him who made it for thee to serue him in it; and art a thiefe. If thou be more enamoured of any of these blessings which he bestowes on thee to win thy loue, than of himselfe, who shewes his loue in bestowing them on thee, thou committest idolatrie, and art an Idolater. If thou bestowest good houres in ill actions, or great blessings to bad purposes, thou committest treason, and art a traitor.

*He that preferres not God fore all his race,*

*Amongst the sonnes of God deserves no place.*

*Turpe est bene natis male viuere. & plantatis bene peius fructificare.* Thou art created after his owne image; make no impression vnworthie that character. *Pulchra sint oportet quæ ex eius animo procedunt, qui in Dei habitaculum est preparandus.* Thy soule is the temple of the Holy Ghost, thou must not pollute it with brutish appetites, but prepare it with gracious meditations, most fitting foode wherewithall to entertaine so heavenly a guest. Hee hath made thee in person erect, that he might put thee in minde to rectifie thy thoughts and actions. O leuell thy life  
to

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to the straightnesse of the line of thine owne portrature. Staine not the beautie of thy parts, lest thou susteine miserie in this life with the losse of eternall life : for the stipend of sinne is death, and the merit of transgression is eternall perdition.

C H H P. XI.

*Morning Meditation, with sixteen sobs of a sorrowful spirit, which she used for mentall prayer, as also an addition of sixteen staves of verse taken out of Peters complaint, which she usually sung & plaied on the winde instrument.*

*Happie is the man whose life is a continuall praier.*

**O** God to whom nothing is so great as can resist, nothing so little as is contemptible : O Christ the guide of those that seeke thee, the light of those that finde thee : O Holy Ghost that both fillest and includest all things ; I am ashamed to be seene of thee, because I am not assured to be receiued by thee, hauing neither deserued pardon for my faults, nor participation of thy glorie : yet sweet Iesu, supply my defects,  
that

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that by thy mercie I may obtaine remission,  
and by thy merits deserue saluation. Let thy  
passion worke compassion for me

*A sorie wight the obiect of disgrace,  
The monument of feare, the map of shame,  
The mirror of mishap, the staine of place,  
The scorne of time, the infamie of fame,  
An excrement of earth to heauen hatefull,  
Inuisions to man, to God vngratefull.*

**L**ord, I am depressed with the burden  
of my sins, and oppressed with the feare  
of the punishment belonging to them ; ha-  
uing neither power to resist thy wrath, nor  
patience to endure thy indignation : where-  
fore I am become as it doth become me, thy  
humble suppliant. Lord be mercifull to me  
a sinner. My abiect countenance witnesseth  
my distressed minde, my wordes are sea-  
soned with sighes, and bathed with teares. O  
let the dew of my deuotion be drawn vp  
with the beames of thy remorse : for behold,  
as a hunger-starued begger doe I knocke at  
thy gate, o honorable housholder. Open, o  
open the gates of thy mercies, to the great-  
nesse of my miseries.

*Sad*

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MISCELLANEA.

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*Sad subiect of my saine hath stor'd my minde,  
With euerlasting matter of complaint:  
Asy throwes an endlesse alphabet doe finde,  
Beyond the pangues that Ieremie doth paint.  
That eyes with errors may iust measure keepe,  
Must tears I wish that haue most cause to weepe:*

**P**Referue my body from eternal death, re-  
ferue my soule from euerlasting damna-  
tion: let me neither vngratefully remember  
thy benefits, nor vngraciouly forget thy se-  
uere iudgements: for albeit, there be no fol-  
ly which hath not had his seat in my minde,  
and left his foot-step in my actions; yet for  
that thou lookest for my amendment, that I  
may haue thy fauour, grant mee thy fauour  
that I may haue amendment.

*Giue vent vnto the vapors of my brest,  
That thicken in the brims of cloudy eyes,  
Where sin was hatcht let teares now wash the nest,  
Where life was lost, recover life with cries:  
My trespassse foule, let not my teares be few:  
Baptise my spotted soule in weeping dew.*

**C**onforme my life, confirme my faith,  
Cendue my soule with thy loue, subdue  
my



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MISCELLANEA.

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my flesh with thy feare : Let me not die ere I  
begin to liue : giue me time to repent, and  
occasion to amend : direct my reason: rege-  
nerate my will : lead my desires, that I may  
seeke thee : illuminate my vnderstanding,  
that I may finde thee : let my ioy be in enioy-  
ing thee, in whom desire wants no satiety, nor  
satiety breeds discontent:

*For gripes in all my parts do neuer faile,  
Whose onely league, is now in bartring paines:  
What I ingrosse, they traffique by retaile,  
Making each others miserie their gaines:  
All bound for ever prentices to care,  
Whilst I in shop of shame trade sorrowes ware.*

**L**Et thy maiestie appeare in thy mercy, co-  
uer my sinnes, and I am recovered of my  
infirmities : for my conscience accuseth mee,  
my memorie giues euidence against mee,  
and my reason condemneth mee. Conuert  
o Lord, conuert my life, and diuert my pu-  
nishment.

*My guilty eie still seemes to see my sinne,  
All things characters are to spell my fall;  
What eye doth read without, heart trues within;  
What heart doth rue, to pensine thought is gall,  
Which*

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*Which when my thought would by my tongue di-  
My cares conuery it backe into my brest. (gest,*

**O** Vt of a maze of amazements doe I cry  
out vnto thee, O God my Sauour and  
Redeemer : Graunt, O Lord, that I may  
firmly resolute, speedily beginne, constantly  
continue in performing thy will : let me ho-  
nour thee as a Creator, loue thee as a Redee-  
mer, expect thee as a Sauour : for by thy  
goodnesse I was created, by thy mercy redee-  
med, by thy power preserued, and by thy  
grace I shall be glorified. Grant, O sonne of  
God, that wast made man, that men might  
become the sonnes of God, that I may liue  
in thy feare, die in thy fauour, rest in thy  
peace, rise in thy power, remaine in thy glo-  
rie for euer and euer.

*For lifs a maze of countlesse straying waies,  
Open to erring steps, and strowed with butes,  
To winde weake senses into endlesse straies,  
Aloose from vertues rough unbeaten straits,  
A flower, a play, a blast, a shade, a dreame,  
A lining death, a neuer turning streame.*

**G** Ratiours God, whose honour is more in  
sauiug through pittie, than in condem-  
ning

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MISCELLANEA.

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ning through iudgement, thou that canst mitigate griefes present, and canst turne away dangers to come : pardon, I beseech thee, my sinnes past, aide mee against all temptations to come, and I shall praise thy name for euer and euer:

*Else weeping eyes resigne your teares to me,  
A sea will scantily rinse my ordur'd soule:  
Huge horrors in high tides must drowned be,  
Of euery teare my crime exalteth thou!e: (such,  
My staines are deepe, few drops take out none  
Euen salve with sore, and most is not too much.*

**G**ood lord, make me couet those things that be pleasing to thee, let me finde them easily, and search them wisely, know them truly, & exercise them effectually, to thy glory & my saluation. Dispose the course of my life, that it may accomplish that which thou requirest. Lay forth thy passions that I may feele them, satisfie mee in thy mercies, that I may reioyce in them: remooue from mee all lets to serue thee, and giue mee those things that may draw mee to thee: instruct my iudgement, rule my affections according to thy will, in the depth of thy mercies con-

D

found

MISCELLANEA.

found the deuises of my enemies against mee.

*Lest shame the livery of offending mind,  
The ugly shroud that ouershadoweth blame,  
The mulet at which foule faults are iustly fin'd,  
The damp of sinne, the common sluice of fame,  
By which impostum'd tongs their humors purge  
Doe light on mee: for I deserue thy scourge.*

**L**ord thou hast deliuered mee out of the  
Liawes of death, and redeemed my soule  
out of the gates of perdition, sanctifie my life  
that it may be a witnesse of my thankfulness;  
let my memorie bee a record to shew thy  
goodnesse; so shall my lips shew foorth thy  
praise, and my heart shall bee possesst with the  
glory of thy greatnesse.

*For sawning vipers, dumb til they had wounded  
With many mouthes do now vpbraid my harms:  
My sight was vail'd, till I my selfe confounded;  
But now I see the disenchanted charmes,  
Now can I cut th'anatomie of sinne,  
And search with Linxes eyes what lies within.*

**G**ive me, o Lord, sorrow for my finnes,  
thankfulness for thy benefits, feare of  
thy

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MISCELLANEA.

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thy iudgements, and loue of thy mercies :  
giue me an vnderstanding heart, that I may  
conceiue a right loue of thy law, that I may  
desire to performe it, strength of thy spirit  
that I may haue power to execute it: and be-  
cause by thy grace I am that I am, let thy de-  
mandes bee no greater than thou hast giuen  
me grace to performe. Lord giue what thou  
commandest, and then command what thou  
wilt : let the greatnesse of thy mercies supply  
the wants of my miseries, that my heart may  
reioyce in the Lord, and thy sauing health  
may be knowne among all nations.

*O beames of mercie beat on sorrowes colde,  
Poure suppling shewers on my parched ground,  
Bring forth the fruit of your du seruice vow'd,  
Let good desires with like deserts be crown'd,  
Water younge blooming vertues tender flowre,  
Sinne did all grace of risper growth denoure.*

**H**Aue mercy vpon mee, O Lord, haue  
mercie vpon me, according to the mul-  
titude of thy mercies do away my offences :  
wash me from my wickednesse, and cleanse me  
from my secret finnes : for I acknowledge my  
faults, and my finnes haue made mee odious

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M I S C E L L A N E A.

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to my selfe. Be mercifull, O Lord, be mercifull vnto thy seruant, and let not the gates of hell preuaile against him: for though the stipend of his sin is death, and the merit of his transgression eternall perdition; yet is thy mercie aboue all thy workes, and thou canst forgive more than hee could offend: thou that wilt not the death of a sinner, denie not the request of a repentant sinner: thou which hast giuen mee repentance, which is the seale of forgiuenesse, grant me forgiuenesse which is the assurance of repentance.

*If Dauid night by night did bathe his bed,  
Esteeming longest dayes too short to mone;  
Inconsolable teares if Anna shed,  
Who in her sonne her solace had forgone:  
Then I to daies, to months, to weekes, to yeeres,  
Do owe the hourelly rent of stinslesse teeres.*

**O**Vt of the depth of my soule doe I crie vnto thee, Lord put mee not to rebuke in thine anger; let not thine hand preise me, neither chaiten me in thy displeasure; for I confesse my wickednesse, and am sorry for my sinne: suffer not my name to be touched with dishonour, neither giue mee ouer to be clothed

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clothed in rebuke : cleanse my heart from  
corrupt thoughts , and purge my mouth  
from all vncleanenelle, and impath mee in  
that course that is best pleasing vnto thee.

*Christ healeth offener'd soule, heauē of the mind,*

*Force of the feeble, nurse of infant loues,*

*Guide to the wandring foote, light to the blinde,*

*Whom weeping winnes, repentant sorrow moues,*

*Father in care, mother in tender hart,*

*Renue and saue me slaine with sinfull darts.*

**P**Raise the Lord, O my soule, O let al that  
is within me praise his holy name. Praise  
the Lord O my soule, and let not the least of  
his benefits be forgotten : for hee hath deli-  
uered thy body from death, and thy soule  
hath hee redeemed out of the estate of dam-  
nation : for hee hath created thee after his  
owne image, and breathed a liuing soule into  
thee, to praise his name for euer and euer :  
for his providence hath preserved thee, his  
strength defended thee, his mercie comfort-  
ed thee, and his grace shall glorifie thee : O  
therefore praise his holy name ; O let all that  
is within me sing praises to my God, my Savi-  
our and Redeemer.

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M I S C E L L A N E A.

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*Lazar at pities gate I ulcered lie,  
Crawling the refuse crums of childrens plate:  
My sores I lay in view to mercies eye,  
My rags beare witnesse of my poore estate,  
The worms of conscience that within me swarm,  
Prone that my plawis are lesse than is my harme.*

**G**ive me, o Lord, an vnderstanding hart,  
that I may haue a true feeling of the  
greatnesse of thy benefits; instruct thou my  
lippes, and my mouth shall shew foorth thy  
praise: for my hart desireth to haue her loue  
knowne, and my spirit reioyceth in God my  
Saviour: I will magnifie thy holy name, for  
thou hast heard my voice, and not suffred  
my foes to triumph ouer me: thou hast relie-  
ued my wants, and given mee plentie when I  
was in necessitie. I will lift vp my hands vnto  
the king of glorie, euen vnto his mercies seat  
from whence is my redemption; for I knowe  
the weaknesse of our flesh, and acknowledge  
there is no helpe that comes not from aboue.  
*Prone looks, crost arms, bent knee, & cōtrite hart,  
Deep sighs, thicke sobs, dewd eies, & prostrate prai-  
Most humbly beg release of earned smart, (ers  
And saving shrowd in mercies sweet repaiers:*

*If*



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MISCELLANEA.

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*If Iustice should my wrongs with rigor wage,  
Fears would despaire, with breeca a hopeles rage.*

**I** Giue thee thanks, o most mercifull father,  
for all thy benefits bestowed vpon me, de-  
siring thee long to continue them, and to  
make mee thankfull for them: direct the  
wordes of my mouth, the meditations of  
my heart, the actions of my body, that they  
may bee pleasing to thee, and profitable for  
mee: Lord heare my voice, accept this my  
sacrifice of thankesgiuing, which thy bounti-  
full goodnesse hath extorted. Let not the  
world, the flesh, nor the diuel preuaile against  
mee, but let thy gracious spirit conquer them  
in all my conflicts. Lord I haue reposed my  
whole trust in thee, let not thy seruant be put  
to confusion.

*With mildnesse Iesus measure my offence,  
Let true remorse thy due reuenge abate,  
Let teares appease when trespassse doth incense,  
Let pittie temper thy deserved hate,  
Let grace forgive, let loue forget my fall:  
With feare I craue, in hope I humbly call.*

**L**Ord, though I can neither praise thee as  
becommeth mee, nor pray to thee as I  
ought

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ought to do; yet accept I beseech thee, these my halting speeches brokenly vttered, as an oblation for my most grieuous offences: looke vpon mee in thy mercies, and let the blood of that immaculate lambe Christ Iesus stand betwixt me and thy iudgements. Lord into thy hands do I commend my soule, and my body, into thy custody, Lord Iesu receiue them: Lord blesse mee and all that belongs vnto me, from this time forth for euermore. Sweet Iesu sanctifie my life, and blesse mee with sorrow for my sinnes, thankfulnesse for thy benefits, feare of thy iudgements, loue of thy mercies, mindfullnesse of thy presence; that liuing in thy feare, I may die in thy fauour, rest in thy peace, rise in thy power, remaine in thy glory for euer and euer.

*Redeeme my lapse with ransome of thy loue,  
Traners th'inditement, rigors doome suspend,  
Let frailtie fauour, sorrow succour moue:  
Be thou thy selfe, though changeling I offend,  
Tender my sutt, cleanse this defiled den,  
Cancell my debts, sweet Iesu say Amen.*

C H A P.

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MISCELLANEA.

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CHAP. XII.

A Madrigall made by Berny Grymston vpon the conceit of his mothers play to the former ditties.

**H***Ow many pipes, as many sounds  
Do still impart to your sonnes hart  
As many deadly wounds.*

*How many strokes, as many sounds,  
Ech stroke a dart, each stound a smart,  
Poore Captiue me confounds.*

*And yet how oft the strokes of sounding keis hath  
slaine,  
As oft the lookes of your kindeies restore my life  
again.*

CHAP. XIII.

*A Good Fridayes exercise, or a Meditation of the  
Crosse.*

**W***Hile I thinke of the Crosse of  
Christ, and berhinke my selfe of  
Christ crucified, I am so amazed  
with the amazement of so admirable a mira-  
cle, and so ouercome with the greatnesse of  
so mysticall a mykerie; as that the more I  
search what to finde, the lesse I finde what to  
say. I seeke for glorie, from the fountaine of  
glorie:*

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M I S C E L L A N E A

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glorie : but finde miserie beyond humane miserie. I expect gladnesse, as from the author of comfort : but finde sadnesse, such as my tongue cannot viter. I looke for life, at the giuer of life : but finde death more deadly than any death. I come as a man to visit God : but finde God become the sonne of man, that men might become the sonnes of God. What I teach, I cannot finde, what I finde, I cannot deliuer. For the passion of Christ being compounded of so many forcible contraries, as of glorie, miserie, gladnes, sadnesse, life, death, God, man ; the vnion of these contrarieties in one subiect is so effectually, as it mooueth compassion ; no passion can expresse it ; for contraries to bee both predominant in one subiect, and for one subiect contendedly to containe two predominant contraries, is a thing of that admiration, as that mans vnderstanding cannot comprehend, how the vnion of such disunion should be in communion. So that what part so euer of this whole you behold, you must loue the sweetnesse of this variety, and admire the varietie of this sweetnesse: Christ suffered vpon the Crosse, thats my grieve : Christ suffered vpon

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vpon the Crosse for mee, thats my comfort: Christ suffered death that I might know him man; Christ suffered death and arose againe in despight of death, that I might acknowledge him God. He suffered on the Crosse, thats the misery: Christ suffered to rise again, thats the glorie. It is a miracle beyond admiration, for miserie to containe glorie, for death to bring forth life, for sadnesse to beget ioy. It is a trueth without distrust, that these floods of sorrow and ioy, miserie, glorie, life, death, be vnited in this Ocean of the passion, which thus ouerflowes the bounds of my vnderstanding. But it is nothing to say Christ suffered, vnlesse you know what he suffered. Great is the sorrow which a natural father taketh of the wrong done to his sonne; great is the sorrow which a louing sonne taketh for the violence offered to his father: yet neither of these sorrows are sorrowfull, in respect of that sorrow, which Christ suffered on the crosse, who in the obedience he ought to his father, became a sonne; and in the loue he beareth his children continues our father.

Consider and reconsider, the paine of *S. Paul* in his beheading, the sorrow of *Saint*

*Peter*

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MISCELLANEA.

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*Peter* in his martyrdom, the grievous pangs of death, that Saint *Stephen* felt while he was stoned, view and reuew, not the particular torments of seuerall martyrs, but conceiue all their tortures to bee in one particular, yet doth not his sorrow equall the paine and sorrow which the sonne of man redeemer of the world did suffer on the Crosse. For albeit the torment of particular dissigned martyres, was such as flesh and bloud could in no sort tollerate; yet did God in his mercie, to temper their punishments, either with power to contemne them, or patience to endure them, as it wee measure the ioy they conceiued of a future life, with the paine and biting throwes which they abode while the soule sought his libertie to be let out of the bodie, wherein it was imprisoned; as it is questionable, whether their paine or pleasure were greater; but out of all question it is true, that there is such a mixture and equall temper, of paine with pleasure, and pleasure with paine, as it were not of force to separate the soule from the bodie, were it not that God in his loue to requite their charitie, hath ordeined martyrdom,

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tyrdome, as a meanes for their glorious translation.

I speake not to amplifie, but to deliuer a trueth : for while Saint *Stephen* was stoned, the heauens were opened vnto him, and hee had the contemplation of the ioyes thereof to mitigate his torment.

While *Agatha* her paps were cut off, shee had assistant vnto her the comfort of *Peter* the Physitian : and when Saint *Peter* was in prison, he had the consolation, and the presence of the Angell to shake open the doore, and vnboult his fetters. And so I might instance in the rest: but in the passion of Christ there was such a conflux of sorrow without pleasure, as it made so great an inundation as all the teares that mortalitie can shed, cannot possibly draw it.

It is no small augmentation of sorrow to thinke who it is that caused our griefe; if an enimie wrong vs, the griefe is the lesse, because it is expected; but if our friend iniurie vs, the griefe is the greater, because that loue which should be nourished with kindnes, is quenched with discourtesie, the very oile that nourisheth hatred.

Now

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M I S C E L L A N E A.

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Now what were they that crucified Christ? they were not *Gentiles*, of whom he expected not to be acknowledged, but they were *Jewes* a chosen Nation. They were not *Jewes* onely but one was *Judas* a Disciple chosen, but an vnexpected traitour: if *Judas* had betrayed him out of the malice of his own heart only, the griefe had beene litle to the sonne, if the discourtesie had beene tolerated by his heavenly father, neither did the father only suffer it, but the sonne consented to his owne punishments.

A Conspiracie, a strange conspiracie, of a Jewe turned a Gentile, of an Apostle turned an Apostata, suffered by the father to the sonne, by the sonne against himselfe, and all acting the death of an innocent lamb; acting their parts, to impart a blessing to vs, that by his death we might haue our redemption: I haue stricken him, saith the father: I wil give my life for my flocke, saith the son. Crucifie him, Crucifie him, saith the Jewes: Pilate the Gentile condemned with his mouth, whom his heart knew to be innocent. The heauens consented, as desiring to haue him restored vnto them. The earth did second them, as hauing



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having no other meanes of redemption: for their euils were againſt an infinite God, and infinite goodneſſe muſt ſatiſſie for them.

Now what a griefe is it for the ſonne to be ſmitten with the conſent of his father, for the Lord to be derided of thoſe whoſe redemption he was a ransoming, to ſuffer ſuch great and grieuous puniſhments by his owne voluntarie approbations, what a griefe is it? he forbore to vſe his owne power in reſiſting theſe opprobries, in the time of his paſſion: not that he ought to do ſo, as ſuffering for his owne finnes, being without ſigne, but that he would doe ſo, in the fulneſſe of his charitie, ſubmitting himſelfe to the mercie of thoſe, who had not found mercie, but by his ſuffering: hee was rich aboue all, becauſe God without ſinne; poore aboue all, becauſe man for our finnes. To theſe adde the tendernes of the fleſh, which did ſuffer; the contemptuous deriding world, for which hee ſuffered; the griefe of his diſciples fleeing, becauſe he ſuffered: adde all things, adde euerie thing, except you ſee all dolours of euerie martyr ouercommed and ſurpaſſed in this dolorous paſſion of our bleſſed Sauour.

Thou

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M I S C E L L A N E A.

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Thou seest not what the Crosse can teach thee, or Christ crucified doth giue thee to conceiue, words are wanting to expresse the greatneſſe of this paſſion. His dolours were infinite, not to be numbred by art, or comprehended by mans apprehenſion; ſuch and ſo vehement, as affected the heavens, the earth, the liuing, the dead, the ſenſible, and vnſenſible creatures; the Sunne was obſcured, and the moone hid her ſelfe for ſhame, the earth trembled for feare, the monuments opened themſelues, and the dead aroſe aſtoniſhed; and what diſtraction of mind mans tongue cannot deliuer, Nature her ſelfe vndertooke to diſcouer: our grieve is from this ſorrow; but our ioy is, that this ſorrow and grieve was ſuffred for our redemption.

Martyrdome is a great myſterie. It is not that ſowre, which the ſenſe conceiueth, but it is that ſweetneſſe, which no ſenſe conceits aright: for albeit, the habit of that death be vnaturall, and it ſelfe contemptuous; yet to him that with the eye of vnderſtanding, meaſures the effect by the cauſe, there is nothing leſſe in it, than that the worldly man ſeeth in it; they come not vnarmed to this conflict, their

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their breasts are armed with the breast-plate of Iustice. Their feet are shod so that they can walke on the basiliske and adder, as the Psalmist speakerh : their head is hid in the helmet of saluation ; they must die, before they can win the field : by yeelding, they subdue : by dying they reuiue : by shedding their blood, they win the goale of eternall felicitie. Elias may not think much to let fall the worthlesse mantle of his flesh, to be caried to paradise in a fiery chariot : Ioseph must leaue his cloake in a strumpets hand, rather then yeeld to her lude entisements. Beauers when they are hunted for their stones, bite them off themselves, and runne home without them. Our home is heauen, our parents the Patriarks. Wee must hasten to them without that wee cannot without inconuenience carry with vs: there is the centre of our repose, the seat of our securitie, and martyrdome is the bridge ouer which wee passe to our contentment.

*Sardanapalus* lay not with more delight on his bed stopped with Millian downe, than Saint *Laurence* lay on the cradle he was broiled on. Perfumed *Helen* was not so sweet in all hir odoriferous balmes as was Saint *Cecily*

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M I S C E L L A N E A.

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in the smoake of her martyrdome. But why do I glean in so plentiful a haruest? Collect the coles, the wheeles, the ropes, the rakes, and all the torments that tyrants haue inuented or martyrs suffered, and you shall see the Crosse of Christ and meditation of the passion, to haue made those torments delightfull to martyrs, that haue seemed vnsupportable to the executioners themselues. A strange kinde of triumph, where the conquerour is haled on the hirdle, with his handes manacled; his triumphant arche, the disgracefull gallows; his spoiles and prizes, his vnbodied bowels; his pompe, punishment; his ma-  
iestic, miserie.

The Silkworme first eateth hir selfe out of a very little seed, and groweth to bee a small worme: afterward when by feeding a certain time vpon fresh and greene leaues it is waxed of greater size, eateth it selfe againe out of the other coate, and worketh it selfe into a case of silke; which when it hath once finished, in the end casting the seed for many yoong to breed of, and leauing the silke for mans ornament, dieth all white and winged, in shape of a flying thing:

Euen

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Euen so the martyrs of the Catholicke Church, first breake out of the dead seed of originall sinne by Baptisme: then, when by feeding on the Sacraments and leaues of Gods word, they are growne to more ripenesse, casting the coate of worldly vanities, they cloath themselves with the filke of vertue & perfection of life, in which worke persevering to the end, euen when the persecution is greatest, they finally as need requireth, shed their blood, as seed for new offspring to arise of, and leave moreover the filke of their vertues as an ornament to the Church; and thus depart white for their good works, and winged with innocencie of hands, and cleanness of heart, they presently flie to their heauenly repose, agreeably to *Dauids* saying, *Quis ascendet in montem domini? Innocens manibus & mundus corde*: Who shall ascend to the mount of God? The innocent of hands, and cleane of heart. So that though the ripe fruit of the Church be gathered, yet their blood engendreth new supply, and it increaseth the more, when the decrease thereof is violently procured. It is like the bush that burned and was not consumed. Of the own

ruines it riseth, and of the owne ashes it reui-  
ueth, and by that increaseth, by which the  
world decayeth. For albeit *Constantine* refu-  
sed a bath of the blood of Infants in age, yet  
doubtlesse had not these Infants in innocen-  
cie (I meane the Martyrs) bathed him in  
theirs, God knoweth whether euer hee had  
beenerid of his spirituall leprosie : which he  
himselfe in a maner acknowledging, when he  
came to that famous councell of *Nice*, find-  
ing many of those fathers, that had some part  
of their body maimed, or disfigured with the  
torments suffered for the Catholique faith,  
he embraced them in humble sort, most deu-  
outly kissing the scarres of their torments,  
as most honorable badges of Christianitie.  
The Crosse of Christ giues comfort to all  
those that repose themselues vnder it : Con-  
sider the tragicall pagent of Christes passion,  
wherein hee thus lost himselfe to winne vs :  
Behold his head full of thornes, his eares full  
of blasphemies, his eyes full of teares, his  
mouth full of gall, his bodie full of wounds,  
his heart full of sorrow ; no part free from  
paine, that all our parts might be freed of  
paine. O worke without example, O grace  
without

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without merit ! O charitie surpassing all vnderstanding ! O peccator , saith S. Bernard, *securum accessum habes ad patrem , ubi habes matrem ante filium , & filium ante patrem. Filius ostendit Patrilatui , & vulnera ; Mater filio pectus & vbera : nec potest esse ubi aliqua repulsa , ubi sunt tot charitatis insignia :* O sinner, securely maist thou come to the father, where thou hast the mother before the sonne, the sonne before his father. The sonne sheweth his father his side, and his woundes : the mother to her sonne her breait and her dugges : neither can there be any repulse, where there plead so many markes and tokens of charitie.

Behold thy Sauour crucified vpon the crosse with his feet and hands fast nailed, satisfying for the remisnesse and loosensse of thy behauiour : Behold his painfull crowne of thornes vpon his head, satisfying for thy heady and imperious proceeding against thy brethren ; Behold his sorrowfull and thirstie exclamation, crying, *Sitio*, I am drie, finding no better refreshing than bitter gall, satisfying for thy gluttony : his eares loaded with reproch , satisfying for the delights thou tookest in flatterie.

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So that what good soeuer wee are to expect, wee expect it from the infirmitie of the croile, vnto which Christ submitted himselfe, leauing it vnto vs, as a Sacrament to cure vs, as a grace to strengthen vs, as a merit to saue vs. O power! but a strange power, because out of miserie; O strength! but a strange strength, because out of infirmitie; O life! but a strange life, because out of death: A mysterie, so great a mysterie, as I can not further expresse it, neither need I, for thou seest Christ hath done his part, in redeeming thee, there wanteth onely thy part, in being thankfull for it; thou canst not be partaker of the fruites of his passion, except thou bee partner in the sorrows for his passion; Christ is gone before, and hath left vs his example, that wee might imitate him in humilitie, and austeritie of life; except we impath our selues in the course of his passion, we shall not be partakers of his heavenly compassion.

CHAP.



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C H A P. XIII.

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*Against lasciuiousnesse.*

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*Currus luxurie quadriga voluitur vitiorum.*

<i>Inglauie ventris,</i>	$\left. \begin{array}{c} + \\ \text{Trahitur} \\ \text{equis} \end{array} \right\}$	<i>Sanitate.</i>
<i>Libidine coitus,</i>		<i>Rerum abundantia.</i>
<i>Mollicie vestium.</i>		<i>Ignavia.</i>
<i>Oii resolutione,</i>		<i>Securitate.</i>

**S**aint Ambrose studying by himselfe how it came to passe, that our forefathers in the old time had so many wiues at once, answers himselfe in excuse of them: *Certe cum fuit mos, non fuit culpa*: When it was fashion, it was no fault. Many of our swaggering youths, that drie their bones with chamber worke, are growne to thinke Lechery no vice, nor Rape no sinne; terming it, *Magnatum ludum*: when indeede there is not any vice more hatefull to man and odious to God, but that the commonnesse of it, mitigates the hatred of it; for first it is *Malum sui diffusum*; a faucie guest, neuer satisfied, though neuer so well entertained; though lulled in ladies laps, yet neuer warm inough; if set at Lords tables, yet neuer full inough;

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if lodged in Marchantes beddes, yet neuer  
 soft inough, creeping like a *Serpigo*, from the  
 court, to the cabben; from the princes pal-  
 lace, to the monkes Sell; couering the face  
 of the earth with her leprosie; and Syren like  
 enchanting euery man of what degree soe-  
 uer; and where she gets entertainment, shee  
 neuer ceaseth til spending body and goods:  
 from a brutish beginning she brings them to  
 be a beggerly end: *Nam luxuriam sequitur*  
*dissipatio omnis*; First of substance; *Qui nutrit*  
*scortum perdit substantiam*, *Proverb. 29.* Then  
 of body, *Tremores pedum & articularum ge-*  
*nerant deprimitionem*. *Sen. 24. ep.* And as *Iob*  
 saith, for spirituall blessings; *Ignis est usque*  
*ad consumptionem deuorans, eradicans ipsa se-*  
*mina bonorum operum*, *Iob 31.* A sinne puni-  
 shed by man with shame & reproch, with ex-  
 cōmunication as not worthy the presence of  
 Gods people; punished by God so deeply,  
 as that for this sin God spared not the whole  
 world, *Propter peccatum carnis omnes perie-*  
*runt excepto Noe &c.* The kingdome of *Ba-*  
*bylon* was giuen from that Image of lust *Sar-*  
*danapalm* to the Medes: And in that mon-  
 ster of his time *Lassinius Rodrius* King of  
 Ireland,

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*Ireland*, was *Ireland* translated to be vnder the English gouernment.

In the Gospell we reade, that those that were taken in this sin were stoned to death : which place I rather alledge, for that some out of that place take a libertie of sinning ; arguing, that because Christ sent the woman away without punishment, therefore he disliked of their punishing that sin : but Christ knowing the pride of their hearts, had a purpose to daunt them, and so first answered them that brought her, before he respected the adulteresse ; yet did he neither giue allowance to the sinne, nor discountenance the punishment, but sent her away with this caveat : Goe woman, and sinne no more. And as by circumstance the coniecture is probable, *Putauit lapidandum, sed non à lapidandis* ; thinking it no *decorum*, that those that by the law were to be executed, should be executioners of the law. *Inter omnia Christianorum certamina, durissima sunt praelia castitatis, ubi quotidiana pugna & rara victoria.* Wherefore it behoueth euery man to be respectiue, and to arme himselfe against this euer assailling, and often preuailing sinne.

Our

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Our forefathers had five armors; and all little enough to impugne this sinne: The first was, *Observatio cordis*. The second was, *Fomentorum luxuria subtractio*. The third was, *Pœnalis disciplinatio*. The fourth, *Consideratio mundana fragilitatis*. And the fifth, *Seria mortis meditatio*.

For the first: *Omni custodia custodi cor tuum*, Pro. 4. Set a watch at thy heart, let it not harbour one ill thought. *Cogitationes enim male, dum in corde ludunt, illudunt*. These are those little ones that we must *alludere ad peccatum*: *Principijs obsta*.

*Quisquis inprimis pepulit amorem*

*Tutus & victor abiit:*

*Qui blandiendo dulce nutrit malum,*

*Sero recusat ferre quod subiit iugum.*

For the second: *Sine Cérere & Baccho friget Venus*: the exesse of these are *famenta luxuria*; therefore we must take heed how we vse them. *Natura nihil parum, Appetitus nihil satis*: A little contents Nature, but nothing satisfies Appetite. *Qui tradit corpori plus quam debet corpori, hostem nutrit*: Hee that pampereth his body more than sufficeth nature, nourisheth his enemy.

Greg.

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Greg. 3. ho. vpon Ezechiel : *Qui minus tradit corpori quam debet corpori, cinem necat* : He that giues not the body his due, murders his friend. It is the same Fathers speech in the twelfth of his Morals. The reason of both is giuen by *Hugo* in his booke *De clinstro anima*, cap. 10. *Quia eadem caro qua se ductrix est in malis, adiutrix est in bonis*. And by *August.* in Confess. *Non est caro mala, si malo careat* : Our body is not ill, if it haue a good keeper.

The third is *Pœnalis disciplina* : a thing so farre out of fashion, that were it not registred in Record, we should forget that euer there was any such keeper of chastitie : neither is there any answerable to that good Father, who when hee was tempted with lust, ranne to the candle, and burnt his fingers in it, as a demonstratiue argument, that if his fingers could not abide the paine of beeing scorched in the candle, lesse, oh much lesse, could his bodie beare the torture of frying in hell fire ; whither (if he yeelded) that sinne would bring him : neither doth any man (as *Gregory* telles of *Benedict*) when hee is mooued with this temptation,  
lodge

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lodge himseife naked in a bedde of nettles.  
For the fourth :

*Quicunque regno fidit,  
Et magna potens dominatur,  
Aula.  
Nec leues metuit deos,  
Animumque credulum laetis dedit :  
Me videat & te Troia.*

If any man trust to fortunes fauour, and  
set his rest on worldly worth : let him view  
the desolation of famous cities, marke the  
fall of her greatest fauorites, and he will say  
with *Hecuba* in that place, *Non unquam tulit  
documenta sors maiora, quam fragili loco starent  
superbi :*

*Quis fuerat magno maior ?*

Who was greater than *Alexander* ? whose  
famous successe and memorable exploits  
gaue him this epithet, to be called, Great,

*tamen ille roganis,*

*Submissa fugiens voce clientis opem.*

Who was in better place than *Caesar* ? or  
who could better secure himseife of his e-  
state ? but looke to his end :

*Predicta canere,*

*Vulnera non potuit toto spectante senatu.*

*Xerxes*

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Xerxes went out with an invincible army :  
*Sed quali redit ? Nempe una cruentis agitata  
fœtibus.*

*Sic dat & quodcunq; lubet fortuna rapitque,  
Irus & est hodie, qui modo Crasus erat.*

For the last. *Rigidum ius & inenitabile fa-  
ti.* It was a condition annexed to our crea-  
tion, *Intrâsti ut exires.* A condition which  
we are alwayes in performing. *Non est vita  
momentum sine motu ad mortem. Huc tendi-  
mus omnes, huc primus, huc ultimus ordo.*

Now if the most flagrant Ravisher were  
asked, if he would die in his ravishing ? he  
would answer, No : ô then consider ; *Quam  
turpe sit eo statu vivere, in quo non statuas mori :*  
What it is to live as thou wouldst not die.

CHAP. XV.

*A Paraneticall discourse perswading repentance.*

**I**F it be true, which the Anthour of truth  
doth testifie ; That all flesh is grasse ; and  
all the grace thereof is as the flower of the  
field : If common experience make it com-  
monly known, and every Diary & Church-  
booke doth verifie ; That the sift part that  
are Christened doth not live to be fifty ; and  
that

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that the yeeres of our life are but threelcore and ten. *Si statutum est omnibus semel mori*: If it be enacted, That all shall die, and that this corruption shall put on incorruption; then *miser homo, cur hunc ad mortem non disponis, quem scis pro certo moriturum?* Dispose thy selfe to death, since thou must not live. If the sword of Gods vengeance hang alwayes ouer our heads, ready for our sinnes to diuide vs from our blisse; and no man knowes when it will hit him: If *Augustin* would not for the gain of a million of worlds be an Atheist for halfe an houre; for that he knew not, but God might in that time call him; and then when this life left him, the next would finde him: If almost euery distemper of that temper whereof we are made bring death; and that by mischances many one of vs are taken as a bird with a bout, while she gazeth at the bowe: then thinke with thy selfe, *quam turpe sit eo statim vivere, in quo non statuas mori*: how detestable it is to live as thou wouldst not die.

If the longer God stayeth not finding amendment, the sooner he punisheth when hee comes to iudgement: If sinne where she gets entrance



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entrance doe straight way fortifie and be expelled with more difficultie than not admitted: If hee that to day is vnwilling, will to morrow be wilfull: If the houre of our death be vncertaine, that we may certainly expect it euery houre: If custome of sinning breede a habit of sinne in thee, and the more that thou do sinne, the greater is thy account, and the lesse art thou enabled to discharge it: If this be the day wherein thou art to make thy saluation sure vnto thee by repentance, and the night bee comming wherein thou canst not worke; then iudge thy selfe that thou be not iudged.

Then remember thy creator in the dayes of thy youth, and meet him with repentance ere he come to iudgement. And meeete him to day, lest either thou be not, or be lesse fit to morrow: for, *male vixit qui semper viuere incipit*: Hee liues not well that alwayes is to begin to liue well.

*Qui non est hodie, cras minus aptus erit.* It is true that *pœnitentia vera: nunquam sera*, it is neuer too late to repent; witnes the theefe on the gallowes, who in the time of deliue-ring eight wordes, got remission of his liues offences:

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offences : but it is as true, *rarò verò quando serò*, witnesse the same theefe, who as he is an example lest any should despaire, so is he an example alone, lest any should presume. •

It is true that God promiseth to every penitent sinner forgiveness of his sinnes : but it is as true that hee doth not promise that every sinner shall repent : and with what probability canst thou expect that grace in a moment at thy death, that hath not befallen thee in all thy life time. Thou seest water what way it gets a vent, that way the streame will make a current. Thou seest a tree, what way it growes, that way it falles. Thou seest thy bodie follows the complexion of that humor that is most predominant in it : and shall not the soule be affected like to the humour that chiefly possesseth it ?

*Non potest in morte videre vitam, cui non vult in vita pr. videre mortem.* There is no sin so great as ingratitude. *Ingratum si dixeris, omnia dixeris.* There is no ingratitude greater than that thou comittest against thy Creator ; there is no ingratitude against him so great, as that having given thee being, thou bestowest both thy prosperous health, and  
healthfull

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healthfull prosperitie in his imployment that is most his enemye.

If thou for thy seruants diet and forty shillings wages expect that hee shall not bestow one honre out of thy worke : what shall God expect at our handes, who hath giuen vs our selues and all we haue ?

*Si in igne ardeat qui non dedit propria, ubi ardebit qui surripuit aliena ?* If in the later day men shall goe to hell, because they did not cloath the naked, feed the hungrie, counsell the ignorant ; what shall become of them that take from the naked that little they haue, and from the hungrie, even that that should relieue them ?

*Si sterilitas in ignem mittitur, rapina quid merebitur ?*

If that an idle seruant be condemned that doth no good : what shall become of him that doth euill ? *Omnis anima, aut Christi sponsa, aut diaboli adultera : qui non est Christi, Antichristi est.*

Either art thou the spouse of Christ, or the adulteresse of the diuell. Cite thy selfe before thy selfe, reconcile thy selfe to God before he come to iudgement, behold he comes

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and comes quickly, *Et grauius punit expectatum: quanto diutius expectat et emendatis, tanto districtius indicat si neglexeris.* The longer the rust of sinne remaines vpon thee, the deeper it eats into thee. The longer thou keepest this burden of sinne vpon thee, the lesse wilt thou be able to beare it.

*Saladinus* that great Conquerour of the East, lying sicke, called his stander-bearer: Goe, saith he, take my winding sheet on thy staffe, signifie to the great Citie of Babylon, that of al my conquest I only carry this ragge with mee. It is most true that the pleasures of this life, that withholds vs from the aulteritie of repentance, *Sapè deserunt viuentem, nunquam sequuntur morientem*: they oftentimes forsake vs while we liue, but they neuer follow vs being dead.

*Si tibi pulchra domus si splendida mensa: quid inde? Si species auri argenti quoque massa: quid inde? (de? Si tibi sponsa decens, si sit generosa: quid inde? Si saneat mundus, si prospera cuncta: quid inde? Tam citò, tam citò praterunt hæc, ut nihil inde.*

If this huge masse of the centre of the earth be not so much as a pricke in regard of the circumference of the largest Heauen; what

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what is the moment of mans life compared to eternitie? If the pleasures of this life be so fickle as that they deceiue them most that put most trust in them: *Si Virtus sit fortuna dea qua cum splendet frangitur*: If the yong man may die from them, and the olde man cannot liue long with them: If that the life and libertie of the best be in the worst mans hand that contemnes his owne, and that it be sure that *Vita tua dominus est quisquis suam contempsit*: If fortune deale with her best fauorite no better than the hangman doth with thetheefe, who the higher he climes the greater is his fall: If *Salomon* in all his royaltie and regall complements found them to bee vanitie of vanities and vexation of spirit; then set not thy rest on that wherein there is no rest.

*Si sceleris in scelere supplicium: Si cupidini nocet ipsa cupido: Si non sit felicitas in qua non est fel: Si extrema gaudia possidet mæror*: If the pleasure of this life bee such a *glucupicron*, such a mixture of sweete and sowre, as with the Bee they haue stings in their tiales that are most loaden with hony in their mouthes: If what is got with paine, is kept

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with feare, and lost with grieve, then *In anum thesauriza quod extra anum*, lay vp treasure for that day, no day shall end.

*Potentis negligentia damnatur ubi dantis munificentia non dubitatur*: He is worthy to want that may haue for asking. He that denies that God can forgie vs our sinnes, denies his omnipotencie. He that denies that hee will forgie vs the sinnes we repent, denies Gods truth, that hath promised at what time so euer wee repent vs of our sinnes, he will put al our faults out of his remembrance. At what time soeuer; there is the last time acceptable: I will put all his sinnes; there is no sinne excepted. Remember thou hast him for thy Iudge that was incarnate, and knowes with what difficultie sinne is resisted. If hee praised for those that reuiled him: will hee not heare those that adore his Maiestie? If hee forgaue those that contemned his infirmity, will he not remit them that trust in his passion? *Non vult conuerso negare vitam: qui auersum inuitat ad conuersionem*. Giue mee an instance of one, *Iesu fili Dei miserere mei*, that had not the grant of their petition. It cured the sicke, it healed the impotent, it opened the  
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the eies of the blind, cleansed the lepers, re-  
 uiued the dead, absolues the repentant: *Pe-*  
*ter, Mary Magdalen, David, Zachew,* they all  
 giue their warrant, that *non nouit dominus dis-*  
*ferre quem contrito corde senerit supplicare.*

It is true, that *anima qua peccauerit, ipsa mo-*  
*rietur*; but it is as true, that *pœnitentia addit*  
*quod peccatum detraxit.* *Impius impij non no-*  
*cebit impio in illa die in qua conuersus fuerit ab*  
*impietate sua.* *Ezech. 33. Hier. 18.* *Ionas*  
 was sent with a diffinitive sentence against  
*Ninenie*: Yet forty daies and *Ninenie* shall be  
 destroyed: and the *Ninenites* repented, and  
 were accepted into fauour. 4. *Reg. 20.*

*Ezechias* was sicke, and the Prophet was  
 sent to will him to dispose his things, for he  
 should die; and so soone as *Ezechias* heard  
 it, he turned to the wal and repented his sins,  
 and it was so acceptable to God, as that *Eze-*  
*chias* receined present comfort; for the Pro-  
 phet was willed to tell him that his repen-  
 tance was accepted, he should liue and not  
 die; for God had added fifteene yeres vnto  
 his age. Repent, repent; repent with *Nine-*  
*nie*, and turne away Gods wrath from thee:  
 Repent with *Ezechias*, and turne the bletting

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of long life vnto thee. *Sic mutabis immutabilem, sic vinces invincibilem, sic tremendum iudicem conuerteres in piissimum patrem.*

Defunt reliqua.

C H A P. XVI.

*That Maiestie is the daughter of Honour and Reuerence, against Traitors.*

**T**He maligners of authoritie, that can neither brooke superiors, nor admit their equals; doe in disgrace thereof insinuate, that the first concept of Superioritie proceeded from Lucifer; *Ex quodam fastu superbia cupiens super alios exaltari*, as it is in the 38. of *Ezech.* and 14. of *Esay*. Alledging further, that hee that did next second that aspiring spirit, was *Cain* the murtherer: *Qui ciuitatem edificauit ut dominaretur in ea.* *Gen. 4.* Not forgetting to prelle for their purpose, that those rulers that succeeded them after the flood, was *Nemrod de Cam* maledictio filio *Noe.* *Gen. 9.* And those *Robusti venatores, Belus* of *Babylon*, and *Ninus* the first Monarch of the *Assyrians*; whose tyrannicall gouernment, as it was a disgrace to their persons: so would they haue their persons a  
staine



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staine to the place they sustained. But little he knowes that doth not acknowledge, that it doth not derogate from the sunne, to be hated of the Owle ; nor detract from the dignitie of Princes , that because the light of magistrates vnderstanding, illuminated from aboue, discovers the workes of darkenesse and malefactors ; they so become fearfull, and therefore odious to euill doers. For all power is of God, *Non est potestas nisi a Deo. Rom. 13.* And it was Christs answer vnto Pilate.: *Non haberes potestatem aduersum me vllam nisi datum esset tibi de super, Ioh.: 9.* And wee are to obey Princes (beeing fingers of that great hand that gouernes the world) not for feare, but for conscience sake. *Rom. 14.* Foras the great ones of this age, that seeke fame by erecting famous Cities, doe commonly in some notorious place therof, place their owne pictures to be viewed of their succession : so God , after he had framed this great citie of the world , he made man, placed him in the face thereof, fashioned him after the portrature of his owne substance :

*Exemplumq; dei quisq; est in imagine parua.*

And when he saw the multitude of men

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to grow turbulent, & *veram belluam multorum capitum*, he thought it necessary, in *hac tanta audacia scelerum*, *aliquem esse oportere*, *aduersus quem nemo sibi satis potens videretur*; and so made difference of his people, making some as fit to rule, as others to obey, ordeining gouernment, by placing Rulers ouer them: *Per me Reges regnant*, & *legum Conditores decernunt iusta*; *per me Principes imperant*, & *Potentes exercent iustitiam*. *Prou. 8.*

For albeit we beare all one stampe, & are all cast of one metall; yet while Gods account is in casting, some stand for millions, some for thousands; some for pounds, some for pence; and all are to be reputed according to the dignity of their places: so that Princes that stand for great summies, must be respected with great reuerence: they be, as the Schoole-men call them, *Instrumenta Des principaliter agentis*: and in this sense called by the Apostle *Συνργοι Θεῷ*, *Cooperatores Dei*. *1. Corinth. 3.* They are the gods of the earth; their hearts are in Gods hands: if inclined to good, dispensers of his mercies; if giuen to cruelty, executioners of his iudgements:

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ments : by which foot you may gesse what a body of sinne high treason is.

CHHP. XVII.

*Of wilfull murder.*

**A**S I intreated formerly of high treason, which was the sinne of *Adam*, who thought by eating of an apple to haue equalled himselte with God ; so now I will write of murder, which was the sinne of *Cain*, who killed his brother *Abel* : which as it is the next in place, so it is the neereſt in degree to the former.

For if we respect the Maiestie of God himselte : what can be more odious vnto him, than to see his owne image defaced in his owne presence ? or what can be more contemptuous, than to destroy one in his view, that is so deere vnto him, as he hath numbred the haire of his head, and suffers not a sparrow to fall on the ground before him, without his providence ? *Non sine neglecte perire quod est, qui quod non fuit creauit ut esset. Οὐδὲ ἐπὶ πῶτος ὁμολογῶν, Deus totus oculus est : sic te gere tanquam illo inspiciente.*

If we regard the commandement of so  
great

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great a commander, how can we breake it more, than when he hath ordeined, that generations should succeed by propagation; for man to interrupt his course, by taking away the meanes? If we looke to the obedience due to our Prince, who as he is Gods Deputie on earth, is to be respected accordingly, when his honour consists in the multitude of obedient hearts; what greater dishonour than to diminish the number?

If we leave the light of Religion, and take a view with our naturall eies; what stirres her more to wrath than the sight of blood? what works her confusion more readily than discord? *Parum progredisuntur in bona via qui in abismos quoque arietant.*

If we suruey the sinne it selfe, it carries this note with it; that it is neuer kept secret: for Anger the harbinger of Reuenge, can not change his liuery, but either shewes himselfe by being pale, for feare he should not reuenge, or els by being red, as inflamed with desire of reuenge: *Condemnas se nullo accusante; prodit se arguente nullo.*

*Hec, quam difficile est, crimē non prodere vultu?*  
A sinne that hath alwayes punishment attendant

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dant on her, *Cui crimen in pectore, ei Nemesis a tergo, sequitur homicidas ultor a tergo Deus.* And no maruell : for the very blood that issues out of the wounds of the murdered, calles to heauen for vengeance ; and the very soule, that by that meanes is set at libertie, ceaseth not to crie, and sound in the eares of God, How long wilt thou, O Lord, deferre thy iudgement, and stay reuenge against them that muredred vs? The same spirit that teltifieth this, the same spirit saw it, and saith, *Vidi spiritus interfectorum clamantes ad Dominum; Usque quo Domine non das iudicium & vindicas sanguinem nostrum de interfectorebus nostris?*

This brought in that law *Talionis*, *Anima pro anima, oculum pro oculo*; and that olde law, *Homicida quod fecit idem expectat*: both which are warranted by that of *Peter*, *Qui gladio ferit, gladio peribit.*

Now in Diuinitie, as there is *Homicidium manuale*, of which I haue spoken; so is there also *Homicidium lingua*, and that is committed either by bearing false witnesse, in triall of causes; or by detracting and taking away ones good name: and in this sense the detractours

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MISCELLANEA.

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traitors tongues are called by the Fathers, *Dentes*, à *Demendo*, *quia corrodunt hominum astimationem: quis potest maligni dentes vitare? August. Soli.*

A Magistrate, though he be Gods Deputie heere on earth, yet is he no *Cardiagnos*tes, to search the corners of the heart; he must iudge *secundum allegata & probata*: as things appeare vnto him, so must he deeme them. The meanes he hath to search the trueth, is by oath, which is *Vinculum animæ*. A course warranted by *Abrahams* example, *Gen. 24.* and out of the word it selfe, which is *Hiphil* in Hebrew, and in Greeke *Oreos*; so that not only the bodie, but *anima* also, *est potestatibus subiecta*, *Rom. 13.* for, *ut corpus traditur carceri, ne quo aufugiat; sic anima traditur iureiurando, ne quo subterfugiat.* Now if the Deponent will sweare amisse, he calles God to witnesse a falshood; he deceiues the Iudge, who is Gods Deputie, and murders the cause of the poore plaintife, lamenting his cause so murdered by false witnesse; and then hauing the rule of Nature before his face, *Quod tibi fieri nolis, alteri ne feceris*, it will manifest vnto him what an execrable

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M I S C E L L A N E A .

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crable thing it is , to spill either the blood, fame or fortune of the innocent ; in which three consists the whole discourse of wilfull murder.

C H A P. XVIII.

*Of the office of a Iudge.*

**T**He first thing that is required in a Iudge, is knowledge : *Grave iudicium, quod iudicium non habet.* The conscience of a Iudge is *Concludens scientia* : and except it haue vnderstanding to conceiue of the premises, it can neuer haue knowledge how to inferre the conclusion ; and so *ignorantia Iudicis* is *calamitas innocentis*. The place of a Iudge is a place of great charge : *Non enim hominis exercetis iudicium, sed Domini. Deut. 16.* Therefore it behooues them to be respectiue : for, *Quodcumque indicaueritis, in vos redundabit. Deut. 19.* And God, euen that great God, that is both terrible and iust , as he hath layd this great charge vpon them , so hath he giuen vnto them directions, which obserued, performs his will a-right. First, they must be circumspect, and not rash in censure : *Videte quid facitis.* Then they

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they must not speake before they be assisted. *Sit timor domini vobiscum*: What commands since? *Quod iustum est iudicate*: Whats the meanes? *Audite eos cum patientia*; and how? *cum diligentia*: Negligent hearing makes bad vnderstanding, and *auditus*, is *disciplina sensus*. After what maner? heare with equalitie; *Ita paruum audietis vt magnum*. To what purpose? *Vt iustam proferatis sententiam*. Why? *Quia Dei iudicium est*: And then whats your reward? *Et possidebitis terram quam dederit Deus. Deut. 16. & 19.*

To this purpose let him put off his affecti-  
ons, with his gowne, and put on integritie,  
with his Iudges robes, lest he condemn him-  
selfe in his owne doings, and be a burden to  
the ground that beares him.

Hee must nor be like to the vniust Iudge,  
who in the pride of his glorie, glories to bee  
seene in his coach, drawne with two horses,  
Ambition, and Couetousnesse; supported  
with foure wheelles, Popularitie, Feare, Loue  
and Hatred: attended with fauour; *Cognatus*,  
and *argentum*; viewing himselfe and o-  
thers, *Num forte quispiam tam speciosum spe-*  
*Etaculum admiretur.*

But



## MISCELLANEA.

But contrariwise in the humbleness of his hart, let him pace the ground, and know it is his Tombe, impathing himselfe in the path of giuing to euery one their right, attended with *Vidua, Pupillus, Paupertas, Innocentia, Despectus* : Assuring himselfe that hee is the true Vine, *Cuius virtus vitis, Cuius actio palmarum, Cuius vinum testimonium Conscientia bona, Cuius lingua torcular expressionis, sic ut lachryma contrubulatorum una rellè indicantium.*

### Philosophus. Iustitia.

P. *Qua dea?* I. *Iustitia.* P. *Cur toruo lumine spectas?*

I. *Nescia sum flecti: nec moueor lachrymis.*

P. *Vnde genus?* I. *Carlo.* P. *Qui te genere parentes?*

I. *Mi modus est genitor, clara fides genetrix.*

P. *Aurum aperta cur altera, & altera clausa est?*

I. *Vna patet iustis: altera clausa malis.*

P. *Cur gladium tua dextra geris, cur laua bilancem?*

I. *Ponderat hac causas, percutit ille reos.*

P. *Cur sola incedis?* I. *Quia copia rara bonorum?*

P. *Paupere cur cultu?* I. *Semper iustissimus ossis*

*Qui cupit immensas nemo parabat opes.*

Wherefore

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## MISCELLANEA.

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Wherefore as the Iudges iudge truely, as out of our owne experience they doe dayly; so let our Lawyers leaue to informe falliey, as we in integritie of conscience lament it hourelly, *Qui deserti aduersus iustitiam sapienti: ut faciant mala: Eloquentes ut veritatem impugnant*; that haue tolde lies so often, that at length they belecue it true themselues, vrging confidently, extolling falsehood, and deposing trueth, lett it befall vnto them as *Caesarinus* reports of a Lawyer, who falling sicke, it was found he had no tongue in his head; of which the Physitians could giue no other reason, but that he had solde it in his health.

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CHAP.

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MISCELLANEA.

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CHAP. XIX.

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*Euening Meditation.*

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*Odes in imitation of the seuen pænientiall  
Psalmes, in seuen seuerall kinde of verse.*

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*Domine exaudi orationem meam.*

---

**V**ouchsafe admit thy gracious eares  
With milde regard for to attend  
The prayers, that a plaining heart  
With sorrowing sighs to thee doth send:  
And let thereto, O louing Lord,  
Thy Iustice and thy Trueth accord.

In rigour of thy righteous doome  
O do not scan thy seruants cause:  
For there is none on earth aloue,  
Through faultlesse life freed from thy lawes:  
Then how may I in sinfull plight,  
Secme iust in thy all-seeing sight?

The friend of sinne, the foe of soules,  
Downe to the earth my soule hath brought,  
Which to the heauen should aspire.  
Since from the heauen it was wrought:  
O raise it vp againe to blisse,  
From earth and all that earthly is.

G

*Amids*

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M I S C E L L A N E A.

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*Amids the darke misse-led am I,  
Where lacke of light sinnes view denies:  
I lue a life more like to death,  
While dead from grace my body lies,  
And whereas care through secret smart  
Sends anguish to afflict my heart.*

*But I (ò Lord) recall to minde  
What thou hast done in time before,  
And how thy Iustice hath beene great,  
But how thy Mercy hath beene more.  
Thus hope of helpe still comfort giues,  
While Mercy still with Iustice liues,*

*My stretched hands to thee display  
The ensignes of my yeelding heart:  
My soule, as earth that water wants,  
Of vertues fruit can beare no part.  
I faint, send some reliefe of raine,  
Lest else vnfruitfull I remaine.*

*Thy face of pity, not of wrath,  
Turne not, ò louing Lord, from me:  
And let not, Lord, mine owne misdeeds  
Haue lasting force to anger thee:  
For so might I compare my case  
To theirs that furthest fall from grace.*

*But*

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M I S C E L L A N E A.

---

*But since my hope is firme in thee,  
Let mee betimes thy mercie haue,  
The way of health make knowne to mee,  
My feet from erring pathes to saue.  
Onely to thee my soule retires :  
Onely thy mercy it desires.*

*O free me from my sinfull foes,  
To thee I flie to be secure,  
Teach me the lesson of thy will,  
And let me put it well in vre.  
Thou art my God, and God of all  
That for thy aid and comfort call.*

*Thou wilt vouchsafe to me, o Lord,  
Thy Holy Spirit to be my guide,  
My faith and hope in thee is such,  
And such it ever shall abide.  
Remine thou wilt me for thy name :  
Goodnesse in thee requires the same.*

*So that at last by thee, o God,  
My soule from bale to blis be brought,  
And that in mercie thou subuert  
All those my soules destruction sought :  
And force of foes destroyd may be,  
And I made safe for seruing thee.*

---

M I S C E L L A N E A.

---

*All glory be to thee, O God  
The Father, of eternall might,  
And to the Sonne and Holy Ghost,  
Three in an undiuided plight,  
As now it is, and was of yore,  
And shall endure for euermore.*

---

*De profundis clamaui te Domine.*

---

**E***ven from the depth of woes,  
Wherein my soule remaines,  
To thee in supream blisse,  
O Lord, that highest raignes,  
I do both call and crie.*

*It's deepe heart sorrowes force  
That mounes me thus to waile:  
It's pitie (Lord) in thee,  
Must make it to auaille:  
Thine cares therefore applie.*

*If strictly thou, O Lord,  
Observed hast my sinne,  
Alas, what shall I do?  
What case then am I in,  
If rigor thou extend?*

*But well, O Lord, I know  
Sweet Mercy dwels with thee:*

*And*

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M I S C E L L A N E A.

---

*And with thy Iustice then  
It must expected be :  
And I therefore attend.*

*My soule doth wait on thee,  
Thy grace confirmes my trust :  
My warrant is thy Word,  
Thou keepest promise iust.  
• Keepe me, O Lord, secure.*

*Let thy afflicted flocke  
Comfort in thee retaine,  
From dawning day to night,  
From night to day againe,  
Let still their hope endure.*

*There is with our good God  
Much mercy still in store :  
Redemption doth remaine  
With him for euermore :  
Abundant is his grace.*

*His people he afflicts,  
He will not leane distrest :  
The thrall'd he will free,  
With ease of their unrest,  
And all their faults deface.*

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MISCELLANEA.

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*All glory be therefore,  
O Father, vnto thee,  
And so vnto the Sonne  
The like great glory be,  
And to the Holy Ghost,*

*Such as it wonted was  
Before the world beganne;  
Such as now yet it is,  
And euer shall remaine,  
Alone all glory most.*

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Domine exaudiorationem meam.

---

**O** Let, o Lord, thine eares enclined be  
To heare the prayers that I make to thee:  
And my hart's grief that breaketh forth mercies,  
O let it haue the power to pierce the skies.

*Turne not from me thy fauourable face,  
What day or houre I am in heauy case:  
But when I call to thee in my distresse,  
O heare me, Lord, and send me soone redresse.*

*My dayes and yeeres, alas, with little gaine,  
Like vnto smoake, how are they past in vaine?  
My forces, Lord, how are they parch'd and dry:  
Deuotions lacke yeelds moisture no supply.*

*The*



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M I S C E L L A N E A .

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*The blasted grasse my image now can shew,  
My withered heart confirmes that it is so,  
And I forgotten haue, vnto my grieffe,  
To eate the bread of my soules best reliefe.*

*And my too much regard of earthly care,  
Before my selfe for grace I could prepare,  
Made reason to abandon reason quite,  
And to affliction fast is selfe unite.*

*But now, o Lord, since that I now beginne,  
To see my selfe, and know the shame of sinne  
From earthly traine I will retire my mind,  
Thee will I seeke my sauing heath to finde.*

*In desert like as liues the Pelicane,  
Or as the Crow that doth day light refraine,  
Or chirping sparrow sitting all alone,  
I shrowd, I watch, retir'd I make my mone.*

*But while, o Lord, I do endure this life,  
Expecting peace, by sleeing worldly strife,  
Old friends I finde become new noisome foes,  
O lone me Lord, for losse of lone of those.*

*My penance not restrained through scorn of these,  
My foode I take with ashes and with teares,  
The more I feare lest thou on me shouldst frowne,  
That canst me raise, and raising cast me downe.*

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M I S C E L L A N E A.

---

*My dayes decline as doth a shadow passe,  
And I as haie that whilome was as grasse:  
But thou from age to age shalt euer be,  
Then euermore, o Lord, forget not mee.*

*Vouchsafe, o Lord, in puissance to arise,  
To raise thy Sion that depressed lies:  
Now is the time, the time doth now expire,  
It mercy wants, and mercy doth desire.*

*This glorious worke was first begun by thee:  
Thy seruants erst were glad the stones to see:  
And they will griene with hearts afflicted care,  
If so the ruines thou dost not repaire.*

*But when, o Lord, thy works shall shew thy fame,  
The faithlesse people then shall feare thy name,  
And earthly kings shall bend their glorie downe  
At thy celestiall glory and renowne.*

*Because thy Church, thy Sion, thou didst build,  
Where thou wouldst euer haue thy honour hild,  
And hast not unregarded heard the plaint  
Of faithfull folke, thrald in vntruths restraint.*

*And that no time remembrance may impaire  
Of thy maintained worke and mercy rare,  
Let people now, for people to ensue,  
Thy praise record, thy praises to renue.*

For

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MISCELLANEA.

---

For from high heauen to this low earthly place,  
From blisse to bale our Lord enclines his face,  
The groanes to heare, the griened to release,  
To free from thrall, to make affliction cease.

The more may Sion now sound forth his fame,  
Ierusalem his praises may proclame,  
Wherein his Church, his people do accord,  
And where as kings are subject to their Lord.

Who may, o Lord, the datelesse dayes relate,  
That of all ages ouerpasse the date?  
It's thou to vs hast put appointed space,  
O stop not me ere halfe I run my race.

These elements by alteration strange  
Shall changed be, and so remaine in change:  
But thou, O Lord, that workst all at thy will,  
Wast erst the same, the same remaining still.

Vouchsafe, o Lord, their of-spring to preserue,  
That thee in feare, and faith, and loue doe serue,  
And in thy wayes directed to remaine,  
A lasting life in lasting blisse to gaine.

Vnto the Father, Sonne, and Holy Ghost, —  
All praise and glory be ascribed most,  
As heere before the world begun,  
And as it now, and euer shall be done.

Miserere

For

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MISCELLANEA.

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Miserere mei Deus.

---

**H** Ave mercy, ô good God, on me,  
in greatnesse of thy grace :  
O let thy mercies manifolde  
my many faults deface.

Foule, filthy, loathsome, vgly sinne  
hath so defiled me,  
Wish streames of pity wash me cleane,  
els cleane I can not be.

Too well my soule vncleansed crimes  
remembrance dorenew ;  
Too plaine, in anguish of my heart,  
they stand before my view.

To thee alone, ô Lord, to thee  
these evils I haue done,  
And in thy presence, woe is me  
that ere they were begun.

But since thou pardon promisest,  
where hearts true ruth is shoven :  
Shew now thy mercies vnto me,  
to make thy iustnesse knownen :  
That such as do infringe thy grace,  
be made asham'd, and shent,

As

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M I S C E L L A N E A .

---

*Arise thy mercies to behold,  
as sinners to repent.*

*With fauour view my soule defects,  
in crimes I did beginne:  
My nature bad, my mother fraile,  
concein'd I was in sinne.*

*But since thy selfe affectest Trueth,  
and Trueth it selfe is thee,  
I truly hope to haue thy grace  
from sinne to set me free.*

*Since to the faithfull thou before  
the secret science gaue,  
Whereby to know what thou wouldst spend  
the sinfull world to saue.*

*Whose heavenly hy/ope sacred drops  
shall me besprinkle so,  
That it my sinne-defiled soule  
shall wash more white than sno.*

*O when mine eares receiue the sound  
of such my soules release,  
How do sinne-laden limmes reioyce  
at hearts true ioyes encrease!*

*From*

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MISCELLANEA.

---

*From my misdeeds retire thy sight,  
view not so foule a staine,  
First wipe away my spots impure,  
then turne thy face againe.*

*A cleane and vndefiled heart,  
ô God, create in me :  
Let in me, Lord, of righteousness  
a spirit infused be.*

*From that most glorious face of thine  
ô cast me not away :  
Thy Holy Ghost, vouchsafe, ô God,  
with me that it may stay.*

*The ioy of thy saluation, Lord,  
restore to mee againe,  
And with the spirit of graces cheefe,  
confirm it to remaine.*

*That when at thy most gracious hand  
my sutes receiued be,  
The impious I may instruct  
how they may turne to thee.*

*For when, ô Lord, I am releast  
from vengeance and from blood,  
How ioyfull I shall speake of thee,  
so gracious and so good.*

*Thou,*

---

MISCELLANEA.

---

*Thou Lord, wilt giue me leaue to speak,  
and I thy praise will shew :  
For so thy graces do require,  
thou doest on me bestow.*

*If thou sinne offrings hadst desir'd,  
as wonted were to be,  
How gladly those for all my illes,  
I would haue yeilded thee.*

*But thou accepts in sacrifice  
a sorrowing soule for sinne,  
Despising not the heart contrite,  
and humbled minde within.*

*Deale graciously, ô louing Lord,  
in thy free bounty will,  
With Sion thy deare spouse on earth,  
and fortifie it still.*

*That so thou mayest thence receiue  
that soueraigne sacrifice,  
From altar of all faithfull hearts,  
denoutly where it lies.*

*To thee ô Father glory be,  
and glory to the Sonne,  
And glory to the Holy Ghost  
eternally be done.*

Domine

Thou,

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MISCELLANEA.

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Domine ne in furore.

---

**A** Mids thy fury, my deere Lord,  
rebuke not me,  
Nor let thy chastisement befall,  
when wrathfull thou shalt be.

Thy arrowes in my selfe I feele  
already stand:  
I see, o Lord, thou fixed hast  
at me thy aiming hand.

Within my selfe (o woe is me)  
no health I finde,  
Through feare and terror of thy face,  
that seemes to wrath enclinde.

My very bones disturbed be,  
gone is their peace:  
Aline owne beholding of my sinnes  
doth worke my woes encrease.

And as my sinnes surmounting are,  
I must confesse:  
So are they mounted on my head,  
And heauy me oppresse.

My



---

MISCELLANEA.

---

*My crimes forepast, and pardoned,  
like starres remaine,  
That purrified breake out anew,  
because I sinne againe.*

*A wofull wretch am I become,  
crooked I grow:  
Each day I waile, and while I live,  
I will continue so.*

*My members, by illusions led,  
me fore-restraine:  
My healthlesse body is vnapt  
true vertue to retaine.*

*By great affliction I am brought  
exceeding low:  
Be moved, Lord, through my loud groanes  
thy mercies to bestow.*

*My suites, ò Lord, tend all to thee,  
thou knowest my case:  
My plaints and penance, Lord, accept,  
that so I may haue grace.*

*Within my selfe my silly heart  
is vexed still:  
My force is lost, my sight I lacke,  
to see and shun my ill.*

*In*

*My*

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M I S C E L L A N E A.

---

*In my displeasing thee, o Lord,  
right well I see,  
My friends are foes, my life is sought,  
and force is wrought on me.*

*They wish my ill, and speake my scorne:  
and when they smile  
Their hate admits no time of stay,  
to studie fraud and guile.*

*But I, alas, with patience prest,  
must all forbear,  
Like to the dumbe, and seeming deafe,  
I neither speake nor heare.*

*And for because, o gracious God,  
I trust in thee,  
Thou wilt, I know, my louing Lord,  
giue care and aid to me.*

*Let not, o Lord, my foes preuaile,  
lest they reioice,  
Sith scarce my feet I may remoue,  
but they aduince their voice.*

*Of my misdeeds I am prepar'd  
to beare the smart:  
Still is my sinne before my sight,  
and sorrow in my hart.*

*I will*

---

MISCELLANEA.

---

*I will reuolue my faults forepast,  
amids my minde :  
And those I truely will confesse,  
that I may mercie finde.*

*Hate hath confirm'd on me my foes,  
in wrongfull wise :  
And still they liue, and do increase,  
whose enuie neuer dies.*

*They yeeld me ill, that gaue them good,  
and me desie ;  
Because I goodnesse would ensue,  
from which they seeke to flie.*

*Forsake me not, o Lord my God,  
in state distrest :  
Bereadie, Lord, to my reliefe,  
my life in thee doth rest.*

*To Father, Sonne, and Holy Ghost  
all glorie be,  
From former endlesse date to dure,  
to all eternitie.*

---

Beati quorum remissa sunt.

---

**O** *How much blest may they remaine,  
That pardon for their guilt obtaine,*

*H*

*And*

*I will*

---

M I S C E L L A N E A.

---

*And whose great ill, and each offence,  
Lies hid in contrite penitence :*

*What happy state may he be in,  
To whom our Lord impute: no sin,  
Whose conscience doth no guile retaine,  
That can himselfe beguile againe ?*

*I did my sinnes in silence holde,  
In griefe whereof my bones grew olde :  
Meane while my daies in plaints of paine,  
Without redresse, I spent in vaine.*

*But when, o Lord, thy heavy hand  
No day or night I cou'd withstand,  
But that in anguish overworne,  
My conscience prickt as with a thorne :*

*Loe then, o Lord, I did beginne  
To utter all my secret sinne :  
No longer list I ought conceale,  
But each in iustice to reueale.*

*Against my selfe, I sayd, will I  
My wrongs confesse, and faults desie,  
To thee, o Lord, o Lord to thee,  
That hast from all absolved me.*

*And since I thus thy mercies finde  
Let each of good and godly minde*

*Approch*

---

M I S C E L L A N E A.

---

*Approch to thee in happy time,  
To pray for pardon of his crime.*

*For such as so do sincke in sin,  
That still they plunged lie therein,  
Vnable are of thee to gaine  
What contrite sinners can obtaine.*

*O Lord, my refuge rests in thee,  
When troubles do environ me:  
O free me then, my freedomes ioy,  
From such as seeke me to annoy.*

*Great comforts, Lord, I do conceane,  
Thou me thy seruant wilt not leane:  
But wilt instruct and guide me right,  
And keepe me euer in thy sight.*

*O ye that carelesse are of grace,  
Beholde, and see your brutish case,  
And be not as a horse and mule,  
That line deuoid of reasons rule.*

*And thou, o Lord, in mercies rise,  
Vouchsafe restraine their straying life,  
With bit and bridle make them stay,  
That vnto thee will not obey.*

*Since that for those of sinfull trade  
Full many scourges there be made,*

---

MISCELLANEA.

---

*Well's him that doth in God repose,  
Whose mercies may his soule enclose.*

*Be therefore ioyfull in our Lord,  
All that to righteousnesse accord;  
Let each with gladnesse beare his part,  
That hath a pure and perfect heart.*

*All glory be, ô Lord to thee,  
And to thy Sonne in like degree,  
As also to the holy Ghost  
Perpetuall and enduring most.*

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Domine ne in futuro.

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**W***hen my misdeeds, O God,  
may thee to anger mooue,  
Amids the rigour of thy rage,  
vouchsafe me not reprove.*

*Nor when for my offences  
thy chastisement must be,  
In thy displeasure, ô deare Lord,  
let it not light on me.*

*Thy mercies Lord I craue,  
of strength I am bereft;  
O salve the sorenesse, that my sinne  
upon my bones hath left.*

*My*

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MISCELLANEA.

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*My much aggriued soule,  
my sorrowes doe abound:  
How long, ô Lord, shall they endure,  
or comfort be vnfound.*

*O turne thy selfe to me,  
and rid my soule of paine,  
Euen for thy mercies which exceed,  
and euer doe remaine.*

*O hasten thee, ô Lord,  
to saue and set mee free:  
Amongst the dead (to their auaille)  
there's none can thinke on thee.*

*And in the depth of hell,  
where there is no redresse,  
Who is it that will giue thee praise,  
or unto thee confesse?*

*My sighings for my sinnes,  
haue past in painfull wise,  
And I each night will wash my bed  
with teares of wailing eies.*

*My sight is vext with feare  
of fury in thy rage,  
O that my sinnes must be my foes  
to weare me out in age.*

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MISCELLANEA.

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*Away, away from me  
all ye that are vniust:  
Let him my wofull sound receiue,  
in whom I put my trust.*

*That I wish ioi may say,  
how to my sutes accord,  
Vouchsafed haith to condescend  
my deare and louing Lord.*

*Let shame my foes befall,  
and vexed let them be:  
Their owne conuersion, or their shame,  
Lord, let them quickly see.*

*Glory, o God to thee,  
and vnto Christ thy Sonne,  
As also to the Holy Ghost,  
let endlesly be done.*

CHAP. XX.

*Memoratiues.*

**T**He darts of lust are the eies; and therefore fix not thy eie on that which thou mayest not desire.

Opportunitie kindleth the fire of concupiscence

In



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M I S C E L L A N E A.

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In all temptations it is safer to flee, than to fight with Satan.

Shun occasion of doing euill, and thou hast halfe overcome him.

A fiction is the feet of the minde; and therefore set a watch ouer them, lest they make her miscary.

Examine thy thoughts. If thou findest them to be good, there is the spirit: quench not the spirit. If bad, forbid them entrance: for once admitted, they straightwayes fortifie, and are expelled with more difficultie, than not admitted.

Epicurisme is the fewell of lust; the more thou addest, the more she is enflamed.

There is no moment of time spent, which thou art not countable for, and therefore, when thou hearest the clocke strike, thinke there is now another houre come whereof thou art to yeeld a reckening; and by endeavouring to spend one houre better than another, thou shalt come to some better perfection in Christianity.

Hee that considereth the ioyes of heauen that good men expect, or the dread of tormentes which the bad shal suffer, wil hardly sin.

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M I S C E L L A N E A.

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The end of a dissolute life is a desperate death. There was neuer president to the contrary, but in the thiefe in the Gospell : In one, lest any should despaire ; in one alone, lest any should presume.

Thinke from whence thou camest, and blush ; where thou art, and sigh : and tremble to remember whither thou shalt go.

Desperate thoughts are fitte for such as feare shame, and not for such as hope for credit.

Euill thoughts are the diuels harbingers : for he lodgeth not, but where they prouide his entertainment.

The whole world is as an house of exchange, in which Fortune is the nurse that breeds alteration.

Mishap is the touchstone of friendship, and aduersitie the triall of friends.

Indifferent equalitie is safest superioritie.

Where proportion keeps not the doore, there confusion will quickly enter.

Where passions encrease, complaints multiply.

It is neither freedome to liue licentiously, nor liberty to liue without labour.

Labour

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MISCELLANEA.

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Labour in youth, giues strong hope of  
rest in olde age.

Carefulnesse and diligence are the keyes  
of certaintie.

A malefactor hath Feare for his bedfel-  
low, Care for his companion, and the sting  
of conscience for his torment.

In contention, aduised patience and op-  
portunitie well taken, are the best weapons  
of aduantage.

Thanks wax olde when gifts are had in  
possession.

So giue, as that thou mayst alwayes be gi-  
uing, and neuer be said to haue done giuing.

Giue to the poore, but not beyond thy  
power.

If thou giuest a benefit keepe it close; but  
if thou receiuelt one, publish it: for that in-  
uirtes another.

Let thy wit bee thy friend, thy minde thy  
companion, thy tongue thy seruant.

Let vertue be thy life, valour thy loue, ho-  
nour thy fame, and heauen thy felicity.

In differences rather choosie to purchase  
by perswasion, than to enioy by violence.

He that leaues his wife a Goldfinch, may  
hap

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MISCELLANEA.

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hap at his returne finde her a Wagtaile.

On the anuill of vpbraiding is forged the  
office of vnthankfulnesse.

True nobilitie descending from aneestrie,  
proues base, if present life continue not thy  
dignity.

The longer wee delay to shew our vertue,  
the stronger is the presumption that wee are  
guilty of base beginning.

Who may do all that he will, will do that  
which he should not.

Let thy speech be the shadow of thy deed.

He is not worthy to finde the trueth, that  
deceitfully seekes her.

Innocencie groweth in despite of op-  
pression.

Dominion is alwayes attended by enuy.

Fortune is alwayes a friend to a froward  
minde.

He neuer giues in vain that giues in zeale.

Courtesie is the true character of a good  
minde.

Anger is the cradle of courage.

Locking eyes haue liking hearts.

True h is the centre of religion.

Dominion is safest, where obedience is  
best

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M I S C E L L A N E A.

---

best nourished.

Let the eyes be sentinels of the body.

By being sicer, thou shalt both know other  
mens imperfections & conceale thine owne.

Charitie and humilitie purchase immor-  
talitie.

Age may gaze at beauties blossomes, but  
youth climbs the tree and enioyes the fruit.

Death is the tribute all flesh must pay.

He dies most willingly that liued most  
honestly.

Who liues to die, dies to liue.

Time is the herald of Truerth : and Truth  
the daughter of time.

Who climbs by priuy sinne shall fal with  
open shame.

Who swimmes in vice, wil sinke in vanity.

The yong man may die quickly, but the  
old man cannot liue long.

The chiefe properties of wisdom are, to  
be mindfull of things past, carefull of things  
present, prouident of things to come.

The longer God stayeth, not finding a-  
mendment, the sorer he scourgeth when he  
comes to iudgement.

Whoso passeth many yeeres, and purcha-  
seth

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M I S C E L L A N E A .

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seth little profit, hath had a long being, and a short life.

Let thy apparell be cleanly without singulartie : thy speech such as may maintaine loue and win affection.

Vse such affabilitie and conuenient complements, as common ciuilitie and vsuall courtesy most requireth, without making thy selfe too cheape to thy friend, or him too deare to thee.

Be not at any time idle. *Alexanders* souldiers should scale mole-hills rather than rest vnoccupied : it is the woman that sitteth still, that imagineth mischiefe : it is the rolling stone that riseth cleane, and the running water that remaineth cleare.

Standing water is soonest frozen, and hee that sitteth still, is quickliest overcome with sleepe.

Thoughts are the buddes of the mind, and words the blossomes of their desires ; and deeds the fruits of their euent : and therefore he that wil not suffer ill thoughts to fructify, must crop them in the budde.

There be foure good mothers haue foure bad daughters : Truth hath Hatred : Prosperity

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MISCELLANEA.

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perty hath Pride ; Security hath Perill ; and Familiarity hath Contempt.

Hee that refuseth to take counsell good cheape, buyes repentance too deare.

Let thy loue hang on thy hearts bottome, not on thy tongues brimme.

Mistrust no man without cause, neither be credulous without prooffe.

Suspition may enter a false action, but it is prooffe brings in the good plea.

When we are most miserable, then Gods grace is most fauourable.

Who thinkes before he do, thriues before he thinke.

A peruerse man is like a sea crab that alwaies swimmeth against the streame.

Wisedome is that Oliue that springeth from the hart, bloomerh on the tongue, and beareth fruit in the actions.

The end of treacherie is to haue no trust.

Hee that makes a question where there is no doubt, must take an answer where there is no reason.

Where marriage rides on the saddle, repentance will be on the crupper.

Before thou sleepe, apparell thy remembrance

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M I S C E L L A N E A.

---

brance with that thou didst waking.

It is lesse paine to learne in youth, than to be ignorant in old age.

Better not to be, thā to be slave to passion.

Innocencie is the best good, and a guiltie conscience the worst euill.

Humility raiseth when fortune depressoeth.

He receiues a benefite that bestows it worthily.

Curses in maiesty binds affection in duty.

Delay in punishment is no priuiledge of pardon.

The law of feare is melted by Christ in the molde of loue.

Euery man is the workman of his fortune, and fashioeneth her according to his maners.

Happy is that mishap whereby we passe to better perfection.

Pouertie that contenteth is best riches.

Death & misfortune come soone enough if slow enough.

So loue as thou mayest hate.

So hate as thou mayest loue. And both without challenge.

Opinion iudgeth that the best, which it least enioyeth.

Iudges



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MISCELLANEA.

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Iudges opinions make suites immortall.

A good beliefe bringeth forth a good life.

No greater comfort than to know much :  
no lesse labour than to say little.

No greater miserie than to fall into vn-  
known miserie.

Prosperitie breedeth ignorance, and ad-  
uersitie bringeth forth knowledge.

He can not iudge of pleasure, that neuer  
tasted paine.

He findes best helpe in aduersitie, that  
seeks it in prosperitie.

The man is happiest that liueth least his  
owne, and most his neighbours.

A little streame driues a light mill.

A small summe payes a short reckening.

Giue a lazie Clarke a leane fee.

In little medling lieth much rest.

Where opportunitie opens the shoppe  
doore, the ware is best solde.

A wanton eye lighteth where it leuelleth.

Jealousie is the harbinger of disdaine.

He that will stir affection in others, must  
shew passion in himselte.

Linguring is loathsome where necessitie  
requireth haste.

Carelesse

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M I S C E L L A N E A

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Carelesse men are euer neereſt their owne harme.

After the vnlawfull getting of a couetous father, ſoone followeth the riotous ſpending of a prodigall ſonne.

The vertue of a Prince is the chiefest authoritie of his magiſtrate.

A milde answer reconciles diſpleaſure.

A wanton eie is the meſſenger of an vnchaſte heart.

There is nothing ſwifter decreaſing, than youth while it is increaſing.

The ſoule is the greateſt thing in the leaſt continent.

Let the limits of thy power, be the bounds of thy will.

A faire woman is a paradife to the eie, a purgatorie to the purſe, and a hell to the ſoule.

The death of an euill man is the ſafety of a good man.

What harme the heart doth thinke, and hand effect, that will the worme of conſcience betray.

F I N I S.

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